Haroldo Quinteros

A Proposal for a New Type of School for Developing Countries
Case Study: Chile

Dissertation
zur
Erlangung des akademischen Grades
Doktor der Sozialwissenschaft
in der Fakultät
für Sozial- und Verhaltenswissenschaften
der Eberhard-Karls-Universität Tübingen

1980

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HAROLDO QUINTEROS

A PROPOSAL FOR A NEW TYPE OF SCHOOL FOR DEVELOPING COUNTRIES. CASE STUDY: CHILE.

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TO

OBTAIN THE ACADEMIC GRADE OF DOCTOR IN SOCIAL SCIENCES IN THE FACULTY OF SOCIAL AND BEHAVIOURAL SCIENCES AND EDUCATION OF THE EBERHARD-KARLS UNIVERSITY OF TUEBINGEN.

1980

Gedruckt mit Genehmigung
der Fakultät für Sozial- und Verhaltenswissenschaften
der Universität Tübingen

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Tag der mündlichen Prüfung: 16. Januar 1980

UNIV.
LEIDEN
BIBL.

Studentenwerksdruck Tübingen

ACKNOWDLEGMENTS:

My first acknowledgements are to the authorities of the German Federal Republic who permitted my entrance to and stay in this country, and have given me and my family all the social rights to live with dignity.

To the German Trade Unions' Organization (D.G.B.) and the Hans- Boeckler Stiftung, because without the scholarship, their support, and the information supplied about the German Federal Republic and its relations with the developing countries, this work would not have been possible.

To all persons and friends in Chile who worked in our project of establishing the "workshops for the construction of teaching material", a basic concept developed in this dissertation. Among them, university teachers and students, secondary teachers and workers organizations. Particularly, and post-mortem, to our colleagues Freddy Taberna and Humberto Lizardi, whose collaboration in our untimely ended projects was decisive in making our work a real hope for the solution of our problems in the technology of education.

To Dr. Walther Zifreund, director of the Center for New Learning Methods of the University of Tuebingen and doctor-instructor of this thesis who has always given me sympathy and support.

To Dr. Hartmut Simon, who in 1975 had letter contacts with my family in Chile, initiating in this way my first contacts with the Federal Republic of Germany and the University of Tuebingen. As a friend and colleague, Dr. Simon has done everything necessary to help me in my work and in solving our problems of settling in this country.

To my family and all friends in Chile who,

from there, have supported my work and sent all the information they could gather.

To the group of scholarship holders of the Hans-Boeckler Stiftung of Tubingen, and to its deputy-director Dr. Dieter Schmidt, for their sincere support and friendship.

To the couple Ernst and Karola Bloch, who always supported me as a Chilean intellectual in exile, and from whom I always had spiritual encouragement.

To Dr. Prof. Gerd Meyer and Dr. Prof. Karl Ernst Nipkow, informers of this dissertation to the Faculty of Social and Behavioural Sciences and Education of the University of Tuebingen, for their undertanding and support to the basic ideas maintained in this thesis.

To all the institutions, persons and friends that in many ways helped me in writing this work.

DEDICATION:

This work is dedicated to the memory of the scholar and philosopher Ernst Bloch, professor of the University of Tuebingen, who died on August 4th, 1977.

In the occasion of the celebration of his 90th birthday, on July 8th, 1975, in a public academic meeting celebrated in his honour, Professor Bloch declared, as he was informed about my personal situation in Chile, that "all those who truly wanted to honour him, had to make all efforts to achieve the liberty of the Chilean university teacher Haroldo Quinteros".

However, it is not only this gesture for my personal well-being and that of my family that originates this dedication. More than that, it is his philosophy and teaching the source that inspires acts of solidarity toward all men, especially to those who suffer.

Professor Ernst Bloch has been called the Philosopher of Hope. His Hope was to achieve human happiness through the magnificent and essential capacity of man to reach perfection in an everlasting process, in which human solidarity always prevail.

Our work is deeply inspired with that philosophy. And we hope, that even if it is only to a small degree, that our ideas can help to make the great Blochian Hope true.

The author.
Tuebingen, 1979.

SOME EXPLANATIONS:

In the year 1966 I was appointed as a teacher of English in the University of Chile, in its seat at Iquique, a city situated in the northern part of my country.

The material poverty of this newly created university obliged the teachers of all subjects to solve the problems of teaching materials by using their own imagination. It was for practical reasons that in 1967 our Department of English set up a workshop in order to construct some teaching materials, mainly pictures and dioramas.

At the same time as we were experimenting in the creation of hand-made teaching materials, the National Department of Social Action (Departamento de Acción Social) at our university throughout the whole country started a large-scale plan. The aim was to integrate the university with the needs of the community. Professors, assistants and students worked together in projects covering areas such as health and sanitary education, family orientation, elementary adult education, and technical and handicraft skills.

This was the time when "University Reform" was discussed in the Chilean and other Latin American universities which would involve to incorporating the students and personnel in the university government, and above all making the university - as it was textually written in the article I of the University of Chile's Reform Law - "an instrument of social change".

In 1967, our university in Iquique carried out a project in one of the nearby nitrate towns. We, the teachers and students of the Department of English, were aware of the fact that our nitrate workers and technicians used all sorts of machinery imported from the USA. A previous survey carried out by our department diagnosed a need for at least an elementary know-

ledge of English by the workers which meant, according to the workers, an important economy of time and money and which eventually could also help to prevent accidents. Thus, we elaborated lesson plans based on catalogues and instructional manuals used in the nitrate mines.

The experiment was succesful. Our students- the workers - were highly motivated. They felt that they were being assisted in achieving better working conditions. At the same time, both the workers and we members of the English Department felt that we were doing something for the welfare and development of our country.

Although our activity in the nitrate town was, in fact, highly paternalistic at the beginning - in spite of the text and spirit of the project - the result was effective and the benefits were mutual. The workers taught us how to construct ingenious, cheap and easily-made teaching materials. We decided to keep in contact, and as time went by, we had their formal advice in our "Workshop for the construction of Teaching Materials", of which I was the director until its abolition in 1973, immediatly after the September coup d'état.

The University Reform was finalised in a new law passed by the Chilean Parliament in 1970. Although the law referred only to the University of Chile, the largest and most important university in the country, the process of reform had also begun in all the others too. It was a national process that corresponded to the will of the Chilean people, for the initiation of profound and urgent economic, social and political changes, under ideological plurality and total respect for the democratic rights of all citizens.

In 1971, under the government of President Salvador Allende, the Chilean universities signed agreements of mutual assistance with the National Workers' Organization. In Iquique we obtained from this

organization permanent technical assistance for our workshop.

In 1972, our students of English, all trained to be teachers, began their teaching practice, the last step of their studies. As a teaching-practice supervisor I could witness for myself "in loco" the extreme lack of teaching materials available in our secondary schools. As a result a thorough statistical research under my direction was undertaken by our English Department during 1972 and 1973. It was the first study of this kind in Chile. We wanted to know exactly how much teaching material all our secondary schools in Iquique had, how materials were used, and how the teachers managed - when materials were not available - without them.

The results of our research gave a picture of extreme poverty. In July 1973, we made a proposal to the headmaster of the most important secondary school for girls in Iquique. We proposed to install a workshop for the construction of teaching material in the school, and our plans outlined its organization, forms of work and made concrete suggestions as to what materials should be constructed. We had already made contact with teachers of all subjects, and the project consisted of a workshop that would construct materials for all the departments of this secondary school.

In September of that year 1973 the military coup stopped our work. The military Junta that overthrew the government of the country, according to the words of one of its members, had to start a counter-reform in the universities. And that is what the Junta did.

Political and union activities were eliminated in all aspects of national life. The National Workers' Organization was dissolved and all parties, except one, the minoritary conservative "National Party", were

declared enemies of the country, and consequently outlawed. The Junta decreed the execution, imprisonment or banishment for those who supported and worked for the government of Salvador Allende. Among the persons killed by order of the Junta there are many teachers, some of them university teachers, like Freddy Taberna, teacher of Geography in our Iquique university and Director of the Regional Bureau of National Planning, an organization whose role was to apply the economic policies of the government in every province of the country. Freddy Taberna was one of the best collaborators in the group that worked on the project for the Iquique secondary schools. Another teacher assassinated was Humberto Lizardi, a teacher at a secondary school, and also an important member of our group.

All our projects - which involved a proposal for a school different from the traditional school - were cancelled. Our university workshop was closed and all ties with the trade-unions were ended. All laws passed since 1964 that favoured the poor masses of the people were either revoked or substantially restricted. The process of social and economic change - whose goal was the defeat of underdevelopment - was abruptly reversed.

I was in Tuebingen for the first time in February 1976, on invitation from the Center for New Learning Methods of the University of Tuebingen (Zentrum fuer Neue Lernverfahren). There was information in this institute about our work in Chile and there was interest in hearing about our teaching technology based on the available resources and about our didactic principles based on the social motivation factor. I gave a lecture about the topic in the host institution and also applied for a scholarship to write this dissertation.

DESCRIPTION OF THIS WORK:

Our aims.

This work is intended to propose and describe a type of school for developing nations.

However, this school that we propose can only exist in developing countries that are living a real process of development, that is, they are really solving their acute problems derived from underdevelopment.

We assume as our first hypothesis that about thirty-five industrially advanced countries, both capitalists and socialists, differ from more than a hundred others scattered all around the five continents of the world: the so-called Third World. These countries are most varied: there are some whose existence is quite long, others appeared only recently. Some of them are representative democracies of the European type, others are socialist dictatorships and others are subdued by military conservative minorities. Some are big, others are very small. Some are very rich in natural resources, some relatively poor. But they have two very clear features in common: first, their scarce industrial power, and second, their low per capita income, which does not exceed more than US $ 200 in most of them, including those with certain industrial capacity.

Our second hypothesis is that the countries of the Third World that tend to economic and social stagnation are those that largely depend economically on the advanced capitalist countries. This is particularly true in the case of the countries of Latin America, a continent largely dependent on American business, and ruled with the exception of some few cases by conservative military dictatorships, that defend the privileges of small élites and the interests of American multinational enterprises.

In these countries, all social benefits, including education, are not enjoyed by the broad masses.

The state power does not accept important changes of the social status quo, and it is established by law that the social order must be preserved, that the existence of the poor and the rich is a natural fact, and that subservience to the state is synonymous with love of the fatherland.

Our third and last hypothesis is that education, being a social phenomenon, is at the same time necessarily a political question. That is, education is always orientated by the state power and corresponds in its aims, contents and organization to the current political philosophy that is held by the state. Parallel independent education systems with private schools ("free schools", "alternative education", etc.) are rare and do not counterweigh the strength of the state as the educational agent.

Today it is commonly accepted that an effective development for the countries of the Third World is impossible, without ending the immoderate differences between the rich and the poor and without a new social and economic order. Although how profound the needed changes are is a party-political question, whose spectrum ranges from moderate to revolutionary conceptions, we do not conceive any change without the participation of the organized people. This participation must obviously be voluntary, that is, the people must feel that they are free, and have an important responsibility in government decisions.

The school proposed here - that includes the primary and secondary levels, that is, from childhood to late adolescence - is the counterpart of the schools now existing in Chile.

Chile is taken here as the archetype of a society where oppression exerts total control. It is also taken as a country where popular participation led to a social experience which can be considered unique in the Third World. That is why, with some insistence

and as a case study we deal with Chile, comparing the free and oppressive periods, particularly in the field of education (educational and school systems, educational opportunities, consideration of education in society, teachers' social status). Chile is also the country of our personal experience as a teacher, and it was in Chile where the project of a new type of school presented here had an empirical expression in a first stage. To take Chile as our case study serves our purpose to define the concrete effects of freedom and oppression on education. Above all, it serves to strenghten the future feasability of our alternative in the backward nations that in our days - or in the future - initiate a real development.

Parts of this work.

This work is divided into three parts.

The first part is introductory and deals with the economic and social basis on which our present schools have been established. Although there may be elements of general acceptance, especially in the field of economics, we think that our research adds new proofs to confirm the theory maintained by important modern economists in Latin America (Jaguaribe, Prebisch, and the new theoreticians of dependence Faleto, Cardoso and Dos Santos) that the dependent countries tend everyday to depend more and to have a less favourable balance of payments, and that, on the other hand, the capitalist economically advanced nations tend to exert more economic and political control over the less-advanced, obtaining an increasing amount of profits in the conditions under which capitalist economy works.

In this part we deal with the theory of economic independence and social change needed to cope with the problems of underdevelopment. Economic and political changes mean different economic relationships between the advanced and backward nations, a new distri-

bution of the national income and the access of the dispossessed to the benefits of modern life. This change implies a conscience of social engagement and participation, a conscience of liberation that penetrates all aspects of social life, including education and national culture.

In the first part the situation of today's Chilean education is portrayed in detail, as well as education during the period comprehended between 1964 and 1973 as its opposite.

In the second part our proposal for a new school in the countries of the Third World is fully exposed.

We begin by describing our basic educational principles. The ideas of classical (Comenius, Ratke, Rousseau, Pestalozzi) and modern educators (Freire, Illich) are shown and discussed in what is considered relevant to our educational views.

In the third part we deal with the problem of educational technology. The link between our school and educational technology is essential in our work. One of the most acute problems of the countries of the Third World consists of their industrial and technological incompetence. Modern educational technology is based on sophisticated electronic apparatuses, manufactured in advanced countries. These commodities are expensive for the developing countries, and even if the Third World nations start an accelerated rhythm of development it is virtually impossible to have an important industrial basis to provide our schools with these materials in a short time.

Thus, we propose a self-sufficient school capable of constructing these materials in what we have called "Workshops for the Construction of Teaching Materials".

We maintain the principle that socially moti-

vated pupils can not only be good pupils, but also work actively for the benefit of their school and their society. The workshop organized in such a way is able to cover the necessities of all subjects. It also an example of how our school and the community are closely united in the search for a better life for the society: the school helps the community through cultural and educational assistance and receives technical advice from the local trade-unions for the construction of teaching material.

We have considered important to deal with the significance that audio-visual aids have in developing countries. We maintain that the disposition to light and colour stimuli of the pupils of the Third World differs largely from that of the school children of countries where light and colour is so overwhelming and common that its influence is less motivating everyday, particularly at school.

Thus, audio-visual aids in the schools of our countries are defined in our work as objects capable of being highly motivating, not only for being interesting in themselves, but also for being objects that have been constructed by the pupils themselves. The pupils feel identified with these objects and also feel that they participate actively in defending the economic interests of their emerging society.

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FIRST PART.

UNDERDEVELOPMENT, SOCIAL CHANGE AND CULTURE.

"The most vulgar covetousness has been until now the moving force of civilization from its first days until today; its only objective, its determining objective is wealth, only wealth and nothing but wealth, but not for society, but for such or such individual."

Federick Engels, "Anti-Duhring".

CHAPTER I.

THE FIRST CONTRADICTION OF MODERN SOCIETIES: RICH COUNTRIES AND POOR COUNTRIES.

I.1. Capitalism from Smith's times until today.

200 years back in time. On March 9th, 1776, in the shop-windows of London bookstores Adam Smith's top work "An Inquiry into the Nature and Causes of the Wealth of Nations" appeared. In Europe feudalism had not long ago died. Smith minutely exposed in his work the economic process that was taking place in the new society, that is commonly defined as "competitive", "market economy", or simply, "capitalist".

In this work the principles of free enterprise, free commerce, that of non-interference of government in individual economic initiative and that of capital accumulation, are described. The book represents the acme of the classic school of economics, that is, of the theory of economic liberalism. As Jacob Viner well points out "Adam Smith made his culminating contribution to the history of economics as a science and to the social and economic history of the western world" (1).

The economic freedom that Smith described was for him the basis of human dignity and the only possible way of making the world economy work, an economy not any longer based on the land but on industry, the defining economic factor. Economic freedom, Smith said, was the most reliable source of international peace.

The first economic and military power of the world in those years, England, made the ideas of Adam

Smith its national policy, and the model was imitated by all societies organized in a modern style.

Until our day, Smith's theories have been endlessly analysed, interpreted and vulgarized. Smith's followers have not yet stopped describing the advantages of the economic system founded by the classic scholar. As with all old doctrines that have not been completely forgotten, it is possible to hear about what is called the "modernization" of Smith's theories. Thus, in an effort to adapt them to the new historical circumstances and to the new capitalist production forms, thinkers like Spencer, Bastiat and others have successively appeared. At the end of last century William Summer exposed his "laissez faire" theory (2). Later, Keynes proposed new forms of defending the economic system, first described by Smith, from its "inflation" and "deflation" crises.

But 200 years is a long time, and spite of Smith's defenders, his optimism did not let him foresee what would come later.

Actually, the classic did not even dream about today's world, quite different from the incipient pre-monopolist capitalism of his time. He never imagined the differences existing between the rich and poor countries of our day. In his time, the poor nations did not even exist: they were mere colonial prolongations of the countries that now are certainly powerful economically. What is obviously clear, then, is that Smith's theories did not work for the whole world, and that the few nations that became rich, applying his ideas, determined the poverty of many others.

At the beginning of the XIX century, the epoch that Smith could see, the difference of the per capita income between the rich and poor countries had a one to two proportion. One and half centuries later, about 1940, this difference had increased to one to forty. And the world had evolved following the theories of A-

dam Smith.

There is an abyss between the economically advanced nations and those that are not, an abyss that is everyday deeper, making the world situation more and more tense and insecure. Two worlds tend to confront: in the former, the developed one (3), man can have access to a life that permits him to enjoy what is necessary for his physical, material and cultural formation (4). In the latter, the underdeveloped world, he suffers in many cases the most extreme poverty and all its consequences: hunger, disease and ignorance. The former performs advantageous investments in the latter, extracts from it the necessary raw materials at a cheap price and exerts a powerful political and military influence on it. The latter buys an expensive technology from the former, and does not have much chance of even discussing fair prices.

I.2. A new world order at stake.

The extreme difference has surpassed even the political limits. The backward capitalist countries, ruled by élites that traditionally follow the political orientations dictated by the advanced capitalist centers, have recently united against these centers with the socialist countries, that oppose ideologically, economically and militarily the powerful capitalist nations. This has happened simply because the world has divided into poor and rich countries. This is the reason why the UNO created the UNCTAD (United Nations Committee for Trade and Development). Moreover, the less advanced countries formed the "Group of the 77", that now contains 110 countries, for a common economic policy. The evidence has become so strong that in 1974, the absolute majority of the countries that form the UNO voted for the first time to an agreement that, controversial as it is, seems to be the only solution of the actual world crisis: the

necessity of establishing a new world order.

But a new world order, which implies the incorporation of the poor part of the world to the benefits of a better life, continue to have obstinate enemies. The first meeting of the UNCTAD took place in Geneva in 1964. The second was in Santiago, Chile, in 1972. It was in this meeting in Santiago where the American delegate solemnly declared that by no means can a country interfere in the internal affairs of other countries. A year later - and if there were no conclusive proofs we would not dare to state it - the American government together with some important transnational companies, with their headquarters in the USA, participated actively in the military coup that overthrew the constitutional government of Chile.

The Chilean case is not an isolated phenomenon. It illustrates the contradiction between the interests of world capitalist business and the efforts of poor and dependent nations to solve their problems, efforts that naturally contradict the voracity of the transnational enterprises, that are closely tied with the governments of the advanced countries. We maintain, as professor Jaime Campos states (5) that it is quite evident that "the enrichment and growth of the political power of today's industrialized countries is brought about through the relative impoverishment and the subsequent loss of political power of the countries now called underdeveloped".

It is most interesting to observe that this statement has become a historical present day fact. As pointed out, although in the Third World there are countries of the most varied political and philosophical orientations, in some cases enemies in armed conflicts or strategically totally opposed , the existence of many international organizations in which they participate defending common interests, is a conclusive

proof that the advanced capitalist world is simply confronted with an underdeveloped world (6).

Asia, Africa and Latin America have been so far fecund wealth fields. Already in the second half of the XIX century the investments coming from the industrial countries in search of cheap raw materials and a market to sell expensive manufactures were one of the most important features of the world economy. The system founded by Adam Smith involved an immense extension of exploited land, into the area which contains two thirds of world population, the land being exploited as raw material purveyor.

This has not changed. In the short period between 1960 and 1973, the direct investments of the most important industrialized capitalist countries have increased by 224%. In 1973, the investments reached a figure of almost US $ 138 thousand million; 95 thousand million more than in 1960, when they were 42,5 thousand million. The United States of America, the country with a major political influence in the underdeveloped world, was responsible for 74% of the total of these investments (7).

The rivalries existing among the most important capitalist countries, as a result of the industrial expansion of the Federal Republic of Germany and Japan, and the decline of England and France, imply nothing in the Third World, which exhibits a large degree of uniformity.

From the late fifties the absolute magnitude and the dynamics of the direct investments of the advanced industrialized capitalist powers exceeded by far the tendency and magnitude of the investments that were directed to the underdeveloped countries. In 1960, the US $ 16.557 million that the mentioned powers had invested in the Third World represented the 39% of its direct investments. In 1973, these investments had increased to US $ 39,677 million, but represented only

28,8% of the total investments.

In 1973 even though direct capital investments in the underdeveloped world was already less than a third of the total, they exerted a considerably larger economic and political influence than in the industrialized countries.

In the industrialized countries, foreign investment corresponds to a policy of common interest, where a strong economic and social foundation avoids the over-exploitation of workers, the excessively large differences between social strata and consequently the acute social conflicts that afflict the poor countries.

Moreover, foreign ihvestment in the Third World usually has a negative effect on national capital, foreign investment can be easily situated in the key places of national economies, like the raw material mining, which is precisely the prior preference of foreign investment.

Thus, the obvious question for the Third World is: do the underdeveloped countries solve the problem of underdevelopment with foreign investment? Our answer is, of course, negative. Let us examine only, as the problem is too vast, the American investments, the largest in Chile and in Latin America.

Up till 1973 the USA had invested US $ 27,867 million in the Third World, which gave a net profit of US $ 6.538 million. From 1973 until 1977, only 1.510 million were re-invested, but they transferred to the multinational enterprises a sum of 5.028 million. Discounting the new capitals located, in 1977 alone, the Third World gave American business a profit of US $ 3.830 million.

It is interesting to notice that from the total profits of US $ 6.538 million obtained, 4.247 million came from oil investments and 306 million from mining. That is, 69,7% came from the exploitation of raw mate-

rials, and only a 30,3% from agrarian and industrial activities.

To summarize, between 1965 and 1970, the Third World gave US $ 17.842 million to the industrialized countries, to the benefit of their ever-growing and permanent capitalization and industrialization. Asia gave US $ 8.809 million, Latin America 5.649 million, and Africa 3.393 million.

Facts have proved that foreign investment location is much more financially convenient in the Third World, alone because of the conditions of the underdeveloped area. Labour force is cheap, tax conditions are advantageous and there is no obligation to report the accounts. Besides, to invest is not at all risky. Particularly in Latin America, military dictatorships prevent any attempt of changing the present situation by the simple use of force. US investments located in the Third World represent only 27,3% of the total distributed in the world. The total world profits, however, are not distributed according to investment distribution: the Third World gives 39% of the total of the profits (8).

The economic relationships between Latin America and the USA are substantially favourable to American business. Between the years 1950 and 1967, American investments in Latin America were US $ 7.473 million. The profits were 12. 819 million, with a total that reaches more than 16 billion if the re-invested profits are added (9).

In relative terms, it is in Latin America that American investments get most of their profits. American investments in this region reach only the 10% of the total which is invested in the world. The profits obtained in Latin America, however, represent 26% of the total profits obtained in the world (10). On the other hand, the conditions of the contracts agreed to by Latin America for American loans are particularly unfavour-

able as compared with Africa and Asia. The average repayment term for Latin America is 15 years, for Africa 25 years, and for Asia 30 years. As for grace-terms Latin America has 3,4 years, Africa 6,4 years and Asia 7 years.

The political effect of the economic situation in Latin America and its evident dependence on American business has brought about a generalized climate of unease and turmoil in that region. The Organization of American States (all the countries of the continent) and other continental organizations have been the forum where the conditions of US-Latin American economic relationships have been settled, although in theory the major objective of these organizations is "the unity and continental cooperation on equal terms" (11). It is a paradox that, instead, the most important continental organization (the Organization of American States) has been used precisely to preserve US domination over Latin America. Cuba, which with the dynamics of its revolution clashed violently with American enterprises that operated there, was at first censored and later expelled from the organization. However, the most harsh Latin American dictatorships, which have been condemned by the United Nations for violations of human rights and the institutionalization of torture have not suffered Cuba's fate.

Cuba, which initiated a thorough-going process of economic and social change, does not represent the only continental contradiction, even though it has been repudiated by the majority of the Latin American governments, with only the exception of the few parliamentary democracies existing in Latin America.

The investment machinery has evidently escaped from political control. The growing contradictions between the USA and countries that traditionally have been quite subservient to its economic lines, has ori-

ginated various international blocks in which countries of the world of different political philosophies collaborate in unified economic projects in a united opposal to American and other advanced countries' foreign economic policies.

The most profound internal crisis of Adam Smith's system that can be verified in our day can be represented by the contradictions existing between the ever-growing profit-interest of the big transnational companies and the national economies of the Third World, both operating in unequal competitive conditions.

But in the end, when a real solution comes, that of the applying of economic measures that start with national economic independence - in the Chilean case, independent from American business - and the establishment of a new social order, the two old friends forget their contradictions and oppose the common enemy. The Chilean experience of the government of president Salvador Allende proved finally without doubt the alliance between the most conservative national élites with US government, its secret agencies, its military, and its world-wide transnational enterprises.

CHAPTER II

THE SECOND CONTRADICTION OF MODERN SOCIETIES: PRESENT STATUS QUO AND SOCIAL CHANGE IN THE COUNTRIES OF THE THIRD WORLD.

II.1. The Medellín's Seminar.

A very important contribution to the study of underdevelopment was made by the German (FRG) Foundation for International Development, which with the collaboration of the German (FRG) Society for Technical Cooperation and the German (FRG) Service for Academic Interchange, organized in June, 1975, in Medellín, Colombia, the International Seminar on University, Academic Training and Research in Latin America.

In the seminar, German professors of Latin American universities, German government representatives in the field of education and technical cooperation, guest educators and intellectuals of all Latin American countries participated.

The seminar devoted long sessions to the underdevelopment problem, "in order to set up a global frame for the viewpoints and discussions".

Professor Lito Ríos from Colombia, made a presentation that was widely approved by the seminarists. In a lecture with detailed documentation about the Latin American socio-economic problems, Ríos declared in substance that development exists if the individuals can realize their vital functions: health, civil rights, education, stability and physical security. He also said that the high degree of economic backwardness in Latin America does not permit such realization.

What illustrates for us the depth and seriousness of Ríos's exposition was his notion that in general

terms can be described as follows: starting from the described conception of underdevelopment it is definitely possible to speak about what is not development. If the individuals and social groups can satisfy their physical, material and cultural aspirations in a given context-society, through the realizations of this society, then development for Latin America means social change. Professor Ríos also added the existence of power élites, not only the retainers of power but also the retainers of the role of the social institutions that obstinately oppose social change. This fact gives to the concept of development an ideological character, not an analytical one (1).

In the last decades a lot has been said about a theory of underdevelopment. However, the most frequently handled theories when dealing with underdevelopment are actually theories that refer to development. Only with the introduction of the concept of social change, as consubstantial to the analysis of underdevelopment, does underdevelopment get its real and own characterization as an object of analysis in the social sciences.

In the most strict sense, all theories about development and underdevelopment, including the most varied ideological and political tendencies regarding the question of social change, can be circumscribed in two main groups: the structural-functionalist theory and the conflict theory. The former with a strong harmonic conception, the latter fundamentally dynamic.

The structural-functionalist theories, apart from their eminently descriptive character, are more than anything connected with the concept of development. Their followers, often designers of the economic policies applied in the countries of the Third World, maintain that the solution for the problems of underdevelopment is the historical repetition of what has happened

in the United States of America and Europe during the last two centuries.

We shall deal with the conflict theories, because its dynamic nature is closely related with our hypothesis that our type of school, proposed further, can only work in a specific type of society.

The conflict theories can be of two types: the so-called general sociological, which stress the development derived from the motivation - a psychological phenomenon of massive nature - produced by social and structural change, which stress its evolution and the qualitative steps from what is traditional to what is modern; and the Marxian theories that deal with the ideological differentiation and with the strategic and political rivalry between development and underdevelopment, and that explain that underdevelopment has its origin in the colonialist penetration and post-colonialist exploitation that have divided internationally, through labour division, the countries of the world into developed and underdeveloped.

The conflict or dynamic theories have been widely studied in the last years, because out of them it is possible to deduce proposals of social change. These theories have been the base of programmatic platforms of all the political parties that propose to less, major or total degree, changes in society. These parties, that often have a large number of members in the countries of the Third World, particularly in Latin America, with the exception of some few countries, work in a complete clandestinity and in some countries suffer cruel persecutions.

This proves the presence of antagonistic forces in the heart of society. On one side the forces that oppose social change, in possession of the economic, political, burocratic, and military power; on the other side, the forces that demand the transformation of so-

ciety in a qualitative degree.

II.2. The postulate of social change applied in Chile.

The popular demand for social change was massive in Chile, as it has been in all countries where a greater degree of social organization and mobilization has been attained. In Chile, the will for social change was clearly expressed in free periodical popular consultations, with political variations that do not touch the essential will for change.

In Chile, the socialist coalition "Unidad Popular" and the Christian Democratic Party coincided in their programmes for the necessity of founding "a new society" based on the massive participation of the people in public management and benefits, in economic independence from imperialist power headed by the advanced capitalist nations, in land and bank reform, in the transference to state control of the strategic industries, in a new distribution of national income to eliminate the exaggerated differences between rich and poor, and in a new cultural and educational policy to cope with cultural alienation and for a better identification of the people with their own cultural and historic values and achievements. Both political forces followed, therefore, the dynamic doctrines about development for underdeveloped countries proposed by the sociologists Jacques Maritain, Roger Veckemans and Eugenio Castillo for the Christian democrats, and by marxist theoreticians like Martha Harnecker, Enzo Faletto, Theotonio Dos Santos and others for "Unidad Popular".

In the last general elections held in Chile- the parliamentary elections of March, 1973 - the government coalition "Unidad Popular" obtained 43,39% of the votes, the Christian Democratic Party 36%. The "Nation-

al Party" and the "Radical-Democracy Party", the only political forces that support the present military dictatorship obtained 20,1% (2). One of the most important indicators of the extremely anti-democratic orientation of the military Junta is the fact that all the political parties that formed the "Unidad Popular" coalition and the Christian Democratic Party have been outlawed, and all the economic, political and educational orientations and the international representation is now in hands of the conservative minority, that had in the same year of the military coup only a fifth of the popular will.

This account shows how profound the internal crisis in many Latin American countries is: summarized, it is the collision between the forces that demand the establishment of a new social order and those whose oppose to it.

Thus, the future development of the underdeveloped countries is not a simple economic question. Neither is it a question of economic new measures. The German (FRG) political scientist Josef Thesing, director of the Latin American Department in Bonn of the Konrad Adenauer Foundation's Institute for International Solidarity, points out in his essay "Politics and Development in Latin America. An Introduction." :

> "If we make a brief analysis of the development that has so far taken place in the so-called underdeveloped countries, we can draw the conclusion that in spite of the investments made, the problems of these countries have increased. Fifteen or twenty years ago, with a great deal of enthusiasm and with considerable financial expenditures a campaign was initiated in order to transform in a short time the underde-

> veloped countries into developed ones. There existed the conviction that a dynamic economic growth would promptly solve the social problems of these countries. An absolute priority was given to the materials goals of development... but, what happened when a balance was made at the end of the first decade of development, at the end of 1970? To their surprise, the experts found that in spite of considerable investments, in spite of many aid-giving organizations and programms, the relationships between developed and underdeveloped countries were worse than ever and that the situation seems hardly to have any solution... It was forgotten to keep in mind that the causes of underdevelopment had to be studied first. And the cause of underdevelopment is the power structure existing in the countries. This structure has appeared historically and was essentially determined by the economic power that had a dominating function, because a small group of inhabitants is in possession of the majority of the production means." (3).

The problem of social change in the countries with a low level of development now has wide acceptance. In the "Study about the capacity of the United Nations for development", the world organization calls to the power centers in the underdeveloped nations to yield and thus to prevent tensions that threaten world security (4). In his encyclical "Populorum Progressio", Pope Paul VI called for a better distribution of earth-

ly goods as a means to achieve a permanent and secure peace, and so forth.

II.3. Social change crushed by the use of force.

In Latin America, the prominent economist Raúl Prebisch declared in 1970 that no investment effort can take Latin America out of underdevelopment "if there are no changes in the political and economic structures" (5).

In the light of the current world facts, our conclusion is that power élites in the Third World do not consent to important changes of the political and economic structures pointed out by Prebisch.

In Latin America old structures are still maintained. These structures assure the privilege of a minority and the preservation of social differences, poverty and economic stagnation, and dependence. Even in the countries ruled by parliamentary democracies, like Mexico, Colombia and Venezuela, the governments do not dare to go deeper with structural reforms. Venezuela, the country with the highest per capita income in Latin America, owns only 42% of the shares of its industries. The rest is in the hands of foreign, mostly American transnational enterprises; 95% of the raw materials are imported, 10% of its adult population are illiterates and another 10% live in conditions of extreme poverty (6).

In other countries, when the constitutional system could have resulted in the transformation of the social structures in favour of the dispossessed, the power élites have transferred their strength from the lost legal power to military dictatorships with their total control. These military dictatorships have not only retained the economic power of the élites, but have

brought about the physical elimination of their opponents. Many times the dictatorships have been openly condemned by international organizations appointed to watch over the observance of human rights in the world (7).

But the defense of the old order does not end at the national borders. Definitely, the ultimate defense of it lies in the American policy of interventionism, that has prevented, through financial or military means, changes in the Latin American status quo in various countries. Let us only remember the most flagrant cases: the invasion of Guatemala in 1954; the invasion of Santo Domingo in 1965; the financial and military aid to the failed invasion to Cuba in 1961; and the financial aid to the political groups that wanted the fall of Chile's president Salvador Allende, as a first stage, the economic blockade a a second stage, and the logistic support to the military uprising that finally overthrew the government, as the final stage (8). The circle of mutual support between the national élites and American business is closed by the fact that the new military government in Chile has given all types of advantages to American investment, contradicting regional agreements (9). It has also started a drastic economic and political counter-reforms policy. As is well known, until the 1973 coup Chile was the most advanced Latin American country in trade-union organization and civil rights. Chile was the only Latin American country that made profound economic and social changes under the current constitutional laws (agrarian reform, nationalization of basic resources, etc.) Now, a military dictatorship, whose historical mission was to stop by force social progress, came to power with the aid of the first world power, with the major economic influence in the capitalist world, particularly in Latin America.

II.4. The absence of alternatives to social change as an agent of development in the Third World.

The Medellín's Seminar "The Latin American University in German Cooperation" stated with accuracy:

> "Development in Latin America since the end of Second World War, has been eminently urban, with the consequent marginalization of the rural population which is in some countries the majority; has had a polarized form, with focuses or poles of development; has been almost exclusively directed to the secondary sectors of economy; has been intervened by governments, agencies and multinational enterprises with their seat in the industrialized countries, that have made it dependent on capitalist type conceptions, and therefore globally dependent. Different economic forms have been exceptional in Latin America. In general, development has been a predominantly élite type activity in relation with the initiative of the power groups, because its positive results have given benefits to minoritary groups of the populations" (10).

The deterioration of Latin American economies have been a progressive phenomenon that can be observed especially since the end of the last war. In the capitalist ruled area of the world, the capitalist advanced countries have augmented their economic power at a rate far higher than the countries of the Third World, that,

as a matter of fact, have not yet solved their basic problems. The relatively best epoch of development in the Third World was the period including the years 1960-1970 when the growth rate was higher than 10%. Commerce was stable and the world worked in a sort of a pre-fixed well ordered plan. But then the world recession and the oil crisis came. From 1970 the production rhythm has decreased to 5%. The situation is particularly grave as the birth growth of 2,8% per year has not decreased (11). It is also important to remark that the economic growth has in fact taken place not uniformly in all countries, but only in some of them: for example, there has been growth in Argentina and Brasil, two South American countries ruled by military dictatorships and with extreme social differences in national income; Mexico, a Latin American country that is far from solving the problems of extreme poverty, housing and illiteracy, and with a dubious representative democracy, as for the last four decades only one political party has ruled and controlled all the burocratic power of the state; India, that like the other countries mentioned has no short term possibilities to cope with extreme poverty, due to a strongly differentiated class order, rooted in national tradition and history.

These countries are, anyway, exceptional in the Third World. They have an overwhelming human potential, especially India and Brasil, as well as vast and rich territories. These countries also started in the times of the Industrial Revolution a considerable international commerce, and a short time after those times they set up a certain industrial basis. But their development has been élitaire. In the most illustrative examples, India and Brasil, the majority of the population live separated from a decent life, in complete poverty and with incomes that are not higher than those of the rest of the poorest nations of the Third World.

CHAPTER III.

UNDERDEVELOPMENT AND CULTURAL ALIENATION.

III.1. Imperialism and development.

We understand by "imperialism" the extension of the power of a nation or state over other nations, territories or human groups. This extension of the power of a nation over another always brings a modification of the government structure of the state or territory controlled, and also its alienation - to a less or greater degree - to the political organization of the dominant imperialist power.

When in our day in some international organization a country is accused of being imperialist, the accusation is always violently rejected. The explanation is not difficult. Mankind, through its bewildered and hazardous history has reached a value scale in which domination has a very low position. In theory, and in axiological terms, in the modern relationships of nations domination should not exist at all. All international associations of nations proclaim equality as their basic principle. The industrialized countries always insist on their good will in their political and economic policies toward the weaker nations, based, in theory, on the same principle.

The facts, however, prove the contrary.

In Latin America, the category development reaches that of imperialism, as it can be obviously confronted with its natural counterpart, underdevelopment. In the American continent we witness the effective work of a powerful imperialist machinery mounted by one advanced capitalist country over twenty separated, scattered nations.

In previous chapters we have referred to the domination relationship between the USA and the Latin American countries in the most visible and easily demonstrable aspects: first, the economic, through the domination exerted by the big transnational enterprises operating in Latin America and with no counterbalance in all regional economic organizations; second, the political, through the Latin American governments that, in general, assume as a basic international principle that of the existence of an alleged unique inter-Americanist system in which there are no important contradictions; and third, the military, through the military pacts that mean the training of Latin American officers by US armies, arms provision only - or almost only - by the US, periodical joint military operations, and finally the conventional right of the USA to intervene in any country if it is a question of US security (1).

But there is still another form of imperialist domination, a consequence of the economic and military imperialist control: the cultural domination.

Imperialism in history has passed through different epochs. The oldest empires, better illustrated by old Babylon, Asiria, Egypt and Persia constitute a well determined epoch. The power was exerted by an emperor, the chief of a military caste. The Greek-Macedonic empire headed by Alexander the Great and the Roman empire founded by Julius Caesar, unlike the old empires, stressed the necessity of the expansion of their cultural models. National pride and chauvinism are not the only driving forces. It is, above all, a political problem: the dominating nations, whose states were the centers of their empires, unable of a direct control over a too vast extension of land and populations, decided to create a creole dominating class, acolyte to the empire centers.

Since then, a specific feature in imperialist domination can be observed: the cultural absorption neces-

sity, that, with no variation, has meant, in ideological terms, the conviction of the dominator of being the possessor of a "superior culture", and quite openly in the past, of belonging to a "superior race".

The idea of superiority is indeed inherent to the dominating spirit. This is the constant basis in all forms of domination found in history. The Spaniards for at least a century, after the discovery of America, decided to eliminate all traces of American culture. With the slogan of "convert infidels" magnificent maya, aztec and inca monuments were destroyed. On the ruins of pre-Columbian temples, Catholic churches were constructed. The grandeur of Indian culture was nearly converted into nothingness. In this way, the new continent was only an enormous prolongation of the ever-growing empire.

Three centuries later, the necessity of creating new colonies and dominating new regions in the world, as a result of the Industrial Revolution, gives new strength to the theories of "superiority". In England, Walter Bagehot declares in 1872 that "in all times the strongest nations tend to prevail over the others and in some very remarkable cases the strongest tend to be the best". This view, which is an effort to incorporate Darwin's theory of natural selection in a theory of human history, was immediatly followed by a swarm of historians, politicians and artists. At the same time, Joseph Chamberlain declared that "the British race is the greatest race that has ever ruled in the world". The writer Rudyard Kipling introduces the expression "the white man's burden" in the title of a book in which he talks about the duty of the white man to guide the world. As it is well known, in Kipling's novels, the colonialist is the possessor of the best virtues, followed by the creole mercenary. The English soldier and the Indian cipay fight together against the savage and bloodthirsty religious sect of the thugs("Gunga Dhin", "Kim"). The

French speak about their "mission civilisatrice", etc.

As stated, today's domination is subtle. The colonial resistance weakened the imperial armies and their moral reserves. Wars, like those in China and Sudan, proved too expensive, and the rivalries among the empires led to disastrous wars in Europe. Finally, the prestige of democratic and socialist ideas gave ideological strength to the anti-colonial resistance.

Finally, a few years after the Second World War the old colonialism disappeared. But the real end of old colonialism did not come with the apparent end of domination. The colonies and the poor countries, which achieved political independence, continued to be dependent. There is now only a clearer uniformity in the Third World, which is not any longer dominated in the old style but through a modern system of investments coming from the advanced capitalist world, whose center is not now an old colonialist empire, Great Britain, but the first winner in the last world war, the United States of America.

III.2. Imperialism and cultural domination.

In Latin America, the governments of the dominated countries and the United States itself have never admitted the historical fact of domination, at least not in its real degree. Apart from the evident economic domination, the USA dedicates large sums of money to penetrate and dominate culturally the Third World, an action that is better perceivable in Latin America, because it is in this region where the USA is particularly interested in not losing positions.

The political propaganda and cultural diffusion from the USA covers all communication media in Latin America. As if propaganda were simply an investment, it finds no competition, due to its immense proportion and technical quality.

The development of national art, folklore and other manifestations of popular creation occur spontaneously, and the governments do not dedicate important sums of funds to it. Besides, most of the governments ban everything that is considered against the established order, which is virtually everything which is against American imperialistic influence.

The American way of life, in all its facets (family life, "self-made" man theories, fashion, etc.) is manifested in the cinemas and television nets to an extent which is out of all proportion. Most of the films now seen in Chile, both in the cinemas and on television, are American. Any Chilean child is better informed about the problems of American Indians shown in daily films, with the ideological subjectivity that characterize them, than the problems of Chilean Indians. The US appears before the eyes of Latin Americans as the powerful and good-willed neighbour, as the land where a superior sort of human being has achieved everything that can be achieved on earth, the promised land for intellectuals and scientists, the land of the invincible.

In all the Latin American efforts to cope with American cultural domination(Mexico, 1911; Nicaragua 1925-1934; Cuba and Chile in the last two decades; and other minor efforts (2)) there has been a special emphasis on the problem of the creation and diffusion of national traditions and art. All these efforts are characterized by a notorious and massive population mobilization, either in terms of war or peace. Unity, which is the basis of all liberation movements, has proved to be profoundly rooted in national culture. As Paulo Freire has pointed out, it is in the state of being possessor of a liberated conscience that the world can be understood. This liberated conscience starts with the man as he is in his most elementary social condition,

that is, a member of a given group that has its own identity.

Franz Fanon, an Algerian writer, an active militant of the independence of his country, writes in his book "The Doomed of the Earth":

> "(National culture) is not a sedimented set of pure gestures, separated from the present reality of the people. National culture is the set of the efforts made by the people at the level of thinking in order to describe, justify and sing the action through which the people have been made and survived. National culture, in the underdeveloped countries must be placed right in the center of the liberation struggle waged by these countries... To struggle for national culture, is first, to struggle for the liberation of the nation, material matrix from which culture is made possible."

With the consent and collaboration of the traditional national power groups, the imperialist cultural domination works. It is much more effective where there is no social organization, no political parties and no trade-unions.

Indeed, all liberation movements known in history are profoundly rooted in national culture as its main psychological inducement. Apart from the military suppression of all liberties and liberation movements, there is also an action to alienate our peoples culturally. Like Franz Fanon, all those who have been engaged in the discolonizing struggles, especially since the end of World War II, have spread the term "cultural alienation". The term, from Latin "alienus" (alien, strange or foreign to, another's) refers to the phenomenon of the

global dispossession of man. This concept, first used in modern terms by Marx, defines the colonized man, dispossessed from his world, from his history, from his land, from his work and from his culture.

When cultural alienation is finally imposed, in its phenomenological description several elements can be noted: shame and self-contempt - the Chilean man is lazy, the Bolivian a thief; admiration for what is imported - an acute inferiority complex expressed by the devoted following of foreign fashion and habits, in Latin America mainly from the USA, like blue-jeans, black leather jackets, music, etc; the obvious cult of the history and culture of the "superior civilization" - the cow-boy games, the invincible soldiers that fight against Germans, Chinese, Vietnamese and the others who have had conflicts with the USA; mimetism, or better said, mimicry of the most minimal details, like ways of speaking often with English words, walking, dancing, etc.; the belief that progress consists in the adoption of the current and ruling ideological trends in the USA; the acceptance of the metropolitanism of culture, that is, that culture can only come from the powerful northern nation or Europe; from there, imitations in music, literature and other forms of artistic creation; a psychology of fatalism and "bad luck", like the expression "our country was born to be poor", "this is our destiny"; a retreat into routine and daily habits; a lack of sense of time; a spirit of mendicity -"with foreign credit we shall solve our troubles", "let us not worry, the Ford Foundation will give our school a slide projector, it is only a question of patience"; a general lack of love and faith to what is the nation's own.

Another important element that must be added in the phenomenon of cultural alienation is the fact that even though the Latin American countries are separat-

ed by historical boundaries, which facilitates foreign domination, their culture is in general terms, one. Simón Bolívar, the most important Latin American leader in the war of independence against Spanish colonialism proposed the constitution of a Federative Republic of Spanish-American countries in 1826, given the cultural and historical ties, as well as the common interests existing among the nations. Although for several reasons his proposal was not possible, these links have not disappeared. Moreover, the uniformity of Latin American problems and cultural background are even more marked and more perceptible today. That is why all Latin American liberation movements have always sought for regional solidarity. Like in the times of Spanish domination, the tendency to unite against what is considered a common enemy is stronger everyday.

The ground for cultural alienation is domination with its necessity for a propitious social basis. On the contrary, liberation means the exaltation, creation and promotion of national culture. Liberation movements are, thus, disalienating processes.

In a developing society, that is,in a society that is changing towards the satisfaction of material and spiritual needs of all its members, education has a pre-eminent role. It is only by the act of educating the people at all levels, that cultural disalienation can be implemented and definitely fulfilled, and this is indispensable for the achievement of development. Social and school education under the direction of a democratic society truly represented in a state, must interpret correctly the historical significance of the act of liberation in the underdeveloped.

Today, our schools are a part of the oppressive status-quo. Their educational objectives, their constitution and organization respond to the present system needs. That is the reason why the establishment

of a new social and economic order requires a new school, basically different from today's schools in the less and least developed societies.

CHAPTER IV.

UNDERDEVELOPMENT AND EDUCATION. THE CHILEAN CASE.

IV.1. The educational reforms from 1964 to 1973.

Education, universally defined as the instrument to transmit culture to every new generation, thus being one of the fundamental means for the development of a society, is so intrinsically and extrinsically distorted in many countries -Chile included- that it is far from fulfilling its theoretically main objective. In fact, education in many countries of the Third World has proved a very efficient instrument for preserving the social status and for exerting the ideological manipulation of youth naturally directed to consecrate the values accepted by the ruling élites.

The essential characteristics of the educational system in Chile are in our view, five:

1.- It possesses an ideological orientation that establishes as the most moral and patriotic value, the unrestricted respect to the military dictatorship and all that is decided by it, in every matter.

2.- It is not reached in the secondary and superior level by the broad masses of the population. Instead, only a small part of those who enter the primary education reach secondary school, and less than 1% reach superior education.

3.- In the second level of secondary education, and in the university levels (when the individual is able to think in political terms) the young accused by the military authority to be contrary to the government are either not accepted, or are expelled or even sent

from school to the prisons.

4.- The social and humane sciences, an instrument of ideological propaganda in dictatorial states, are directed towards such an irrational chauvinism that the historical and cultural values of the country are far from being well taught or developed. The international approaches to social sciences are closely related to the concept "pan-americanism", the theory of a pretended "American union of nations" with common ideas and historical purposes. As a matter of fact, education thus takes part in the world-block policy, Smith's liberalist capitalism is consecrated as the ideal model of society, and the USA is shown as "the powerful neighbour"that protects the continent from "Communist aggression". In short, education plays an effective role as an alienating cultural factor.

5.- Education is materially extremely poor. In Chile, although the State Constitution still states: "... Education has the preferent attention of the state", its share in the national budget is not more than 4%, which in a country where the average per capita income is only US $ 200, the percentage is obviously scarce (1). This situation is uniform in Latin America, and with the exception of some few countries that surpass this cypher in one or two points, all the others are around 4%. These sums of money are minimal if they are compared in relative terms (population, established economic infrastructure) with the money dedicated to education in advanced countries. For the purpose of comparison we can take the Federal Republic of Germany which, in 1975, spent about US $ 220 million (DM 430.643.000) (2), which was in addition to the already modern established infrastructure. In the same year this European country spent about US $ 80 million for educational and cultural activities abroad (DM 158.453.000). The comparison is even more unfavourable since the money dedicated to education

in Chile is essentially national currency, with which it is impossible to buy the educational technology only produced by industrialized countries.

However, there was a break of this situation. It started in 1964 and ended in 1973. In other words, the traditional élites lost an important part of their power in 1964 and recuperated it in 1973.

Today, under military rule, statistical data are manipulated or censored, but before 1973, and still, before 1964 under a relatively liberal democracy, educational research had a total access to scientific truth. Thus, we know that in 1960 from every 100 children that began primary school only 32 finished the six-year primary courses. Illiteracy was 16,4%, which was closely related to the low schooling rate, only 5,9%. The most impoverished strata of the population suffered more strongly the impact of the educational crisis in the last decade before 1965: from 100 rural children who attended primary school, only 4,7% reached the first grade of secondary education. Urban children instead, reached a level of 26,7%. School-permanence in Chile depends on the salary of the family father. In this epoch, in Santiago, only 27,8% of poor-family children reached the final sixth primary grade (3).

In 1964, with the triumph of the Christian-Democratic Party candidate to the presidency of the Republic Eduardo Frei, social reforms began, particularly in the field of education. The election of the reformist candidate is rooted in the tendency of the nation towards change. In that year, in an effort to avoid the election of socialist candidate Salvador Allende, the conservative élites supported the moderate Eduardo Frei, with the hope of re-electing the conservative leader Jorge Alessandri in 1970. The decision proved politically false. Instead, socialist Allende won in 1970 and the changes initiated by Frei were quantitatively and qualitatively deepened

afterwards, until the conservatives recovered power in 1973 with the military coup, their ultimate strategy.

Thus, the educational changes and the end of the educational crisis came together with changes in the economic and social fields. President Frei began an agrarian reform which basically intended to finish with latifundia, in the hands of an insignificant group of land-owners. Under his presidency, the first efforts to re-distribute the national public income, through the "patrimony-tax law" and also the first efforts to nationalize the American-owned copper mining industry were initiated. This last step was essential, as the copper industry gives Chile around 80% of its hard currency. As a political forecast to what finally came in 1973, a group of high army-officers, linked to extreme-right politicians attempted a coup d'état in october, 1969.

In 1965, under the presidency of Eduardo Frei (1964-1970) began the first important educational reform in this century, whose basic principles were four:

1.- Educational guarantees: the right to be educated is in equal conditions to all citizens.

2.- Socio-cultural responsibility: education must permit the incorporation of all individuals in social life.

3.- Training for active life: there must exist an adequate correspondance between education and economic development.

4.- Permanent education: education must be a process that lasts the whole life of the individual.

From 1965, a rapid tendency towards the democratization of education can be observed, which becomes still more accelerated from 1970, with the triumph of the socialist coalition "Unidad Popular" in the presidential elections of that year. In theory, this proved that underdevelopment could be ended by constitutional and peaceful media in a relatively short period of time.

What was also proved, but in real and scientific terms, was the fact that the conservative élites do not respect the established laws when the changes come and use all possible means, including war against a defenseless enemy to preserve their privileges.

Not only was there a profound advance in education, in 1971, but also Chilean copper, nitrate and iron were completely nationalized. The majority of the banks during 1971-1973 began to be controlled by the state and the strategic industries were bought, by cómpulsory purchase by the state from the old private owners.

All this was achieved legally, strictly following the Constitution. The government proposed, the parliament accepted. The conservatives never reached in the parliament a majority to refuse the most important laws. Neither could they reach the necessary two thirds to overthrow the president legally. The Christian-democrats, who opposed Allende and who were bitter in stopping many of his reforms, knew that in case of a legal overthrowing of the president they could win in new elections with the support of the conservatives, like in 1964, when the conservatives voted for their candidate as a last and desperate effort to stop a socialist to reach power. The most prominent leaders of the Christian-democratic Party supported the resignation of the president, but they never wished to reverse the achievements which had been reached in economic and social changes. Others opposed to the depth and rapidness of these changes, but it has never been reported that this party supported a coup d'état which would reverse virtually all Chilean history. The coup came, presumably because of the promise of a prompt call to general elections. Now, the Junta, maintains its power for an indefinite period of rule, while the counter-reforms take place.

What was began in 1964 by president Frei, was

continued by president Allende in 1970. The period of changes initiated by Frei emphasized the importance of popular mobilization and attention to the poor. Mother centers, youth and all kinds of communitary organizations were formed. For the first time in Chilean history the peasants began to form trade-unions, which had been prohibited by law. Kindergartens were established in factories and in the most impoverished marginal areas public clinics, telephones and TV sub-stations expanded through the country.

Education was substantially fostered. Apart from a generally increased attention to education the following features are outstanding:

1.- The budget for education was augmented by 2%. That is, from 4% to 6%, one point more than the percentage recommended for the region by international conferences.

2.- For the first time an organic plan of adult education began, as a way of levelling the educational and school degrees.

3.- For the first time real attention was given to the up-to-date training of teachers, with the creation of a national institute for the purpose.

4.- For the first time an effort was made for the education of the pre-school child, especially in marginal urban areas.

These four basic measures grew in strength and depth under the presidency of Allende, just as the economic measures were also profound (4).

Between 1964 and 1970 the total number of students in primary and secondary education (excluding evening and adult schools) increased to 43%. The increase of this number from 1970 to 1973 was by 17,6% (5).

The most substantial growth is found in secondary education, with 52,25%. The industrial education grew by 105,7% in the three years of president Allende. Schooling rate in 1964 was 56,9%. In 1972 it was 79,7%.

In 1971, nearly all Chilean children could attend the primary school: 97%, figure that increased by another 2% in 1973 (6).

Primary education extended with the 1965 reform, from a six to an eight grade-school system. All this progress was strengthened by a vast plan to assist the students of poor families, in the three levels, primary, secondary and university. Scholarships, food and clothes, medical attention and medicaments were given to those who could hardly afford them. Vacation centers and sport clubs were established in nearly the whole country.

Adult education was considered a fundamental part of the educational democratization process. In 1964 in the primary and secondary levels the number of public adult school students was 40.722. After six years of rule by president Frei, in 1970, this figure was 126.776 students, that is, there was a growth of 311,32% (7). Illiteracy was particularly fought. It was in Chile where the world famous educator Paulo Freire had important experiences, when he was hired in 1966 by the Corporation of Agrarian Reform to work in literacy programmes among the Chilean peasants.

In 1965 the National Institute for Training (Instituto Nacional de Capacitación) was created. This was a national institute for the technical training of workers. 13.942 students completed studies in this institution in 1966, a figure that increased to 20.774 in 1969. The majority of the students were industrial workers (8).

It is important to remark that the Corporation of Agrarian Reform and the National Institute for Training were institutions that depended on the Ministry of Economy. However, their educational plans were made in close connection with the Ministry of Education which provided with technical assistance, teaching materials

and teachers through the Adult Education Bureau.

Under president Allende came a qualitative and quantitative change. The term "adult education" was officially replaced by "workers' education", as it was supposed to be directed to an active person, with a well defined role in the developing society. Instead, the previous system was considered "paternalistic" and not really directed to social change, because there was an emphasis in the individualistic incentive.

The government proposed a "workers' education system", in which "the workers are protagonists in their educative process". Through this system the workers of all categories who followed studies had the right to discuss in their trade-unions their educational problems and could propose through their organization, the National Workers' Organization (9), the establishment of new careers, new study-programmes and better teaching and learning methods. The ministry considered that the working class possessed first, an important experience about the history and reality of the country, that they also possessed an old organization, which permitted them to propose measures in all fields. Some education plans were not only proposed by the workers' organization and later fully implemented, but also the workers in many places organized independently courses on various matters with technical aid from the state. It was by this time, in 1971, that the first agreements between the workers' organization and some universities - especially the University of Chile and the Technical University - were signed (10).

The universities also enjoyed the educational democratization process. The most important Chilean universities, both belonging to the state, the University of Chile and the Technical University, opened new

filials all over the country, a process that began under the Christian-democrat administration. In 1964 there were in Chile less than 80.000 students. In 1973 there were about 130.000 (11), a figure considered by international standards exceptionally good in Latin America and in the Third World, as Chile has only a population of about 10 million.

The university reform was made law in 1970, which facilitated the growing number of mutual cooperation agreements between the trade-unions and the universities.

Didactics was also touched by the process of social changes initiated in 1964. In 1965 the old promotion systems were changed, that were based on the theory that the "least intelligent" should not follow school. Instead, an emphasis was given to career orientation in the universities. The aim was that every school had a professional in this field with the task of leading the student according to his natural abilities and inclinations to the appropriate areas of knowledge and physical and manual abilities. The capacity of criticism and reflexion was also stressed, to cope with the old tendency of memorizing and accepting without discussion what was taught, particularly in the field of social sciences, psychology and philosophy. The principle of social solidarity was placed as one of the main objectives in the educational training , and also the principle of the necessity of defending the natural wealth of the country. Manual and technical work was duly pondered, and for the first time, in 1965, the schools began to work in community projects (12).

In 1970, the biggest publishing house was nationalized, and a publishing plan of low-price books and texts was applied. In only two years the mentioned editorial published 12 million books, an unprecedented figure in Chilean cultural history.

As in 1973 the number of students at all levels grew to 3,6 million, the government ordered 8 million texts to be distributed gratis in all schools. In that year 2,6 million books were given to the primary school children who were especially to be helped (13).

Both administrations, the Christian-democrat and the socialist, talked about a society with the full participation of the population in the Chilean national life. There was, however, an important difference between them. In the period 1964-1970, the efficiency criterion was stressed, and the fulfilling of some specific programmes, in which participation was a social model for development. In the 1970-1973 period, the emphasis was given to the formation of "an active citizen" in the development process, and thus, in 1972 the "Democratization of Education Decree" established "the full participation of education workers (teachers), parents, tutors, students, the organized community and the rural and urban workers in the direction, administration and government of educational and cultural services, and the certain access of all of them to its full enjoyment and fruition" (14). The decree also created three organizations of participation:the School-Community Council, in charge of the relationships between the school and the community; the Education Workers' Council that determined the different school policies; the Directive Committee and the school's Senate, with the participation of students.

The decree was in fact the realization of a proposal by the teachers. After a one-year discussion in the whole country the Teachers' National Union wrote and proposed a project to the government which then followed the regular steps to make it a law. The changes were accelerated. Another project was discussed throughout the country: the National Unified School project. Among the teachers, after some time of discussions, the

project was approved. This project intended to finish with the existing differences in educative possibilities. That is, the project intended to create one sort of school for all Chileans, thus eliminating gradually the cheap and expensive categories. According to the project the educative process had to be permanent (for the whole life), massive(it had to reach all citizens, without exception),it had to consider extra-school education (community work as a form of education), it had to be highly pluralistic (with no emphasis in any particular religious, philosophical or political tendency), it had to participate in the development process, mainly in the field of production, and it had to be well planned and respond to the needs of the Chilean people (15).

The President, however, did not propose the project to the parliament. The social tensions were high as the resistance from inside and outside was stronger everyday. This resistance to the government was never strong enough to make the President legally fall.

Post-graduate studies for teachers were only initiated in 1965, the year of the first educational reforms. This year the National Plan for post-graduate studies for teachers began to be applied. The basic idea was to make the teachers up-to-date in educational and specific matters. In 1967 the "Center for Post-graduate Studies, Experimentation and Educational Research" was founded in Santiago. Between 1965 and 1969 about 50.000 teachers, that is, 70% of all teachers had some sort of training (16).

This effort continued from 1970. An effort was made to end with the tendency to individual competence and"academicism". Instead, the concept of collaboration with the community and development was highly emphasized. The Center for Post-graduate studies, Experimentation and Educational Research had given train-

ing to nearly all Chilean teachers of both primary and secondary education.

It is also important to mention the effort to end with cultural and ideological American influence. National culture was strongly supported. Between 1970 and 1973 around 3000 films and television programmes reflecting the culture, history and problems of the Chilean society were made. For the first time in its history, the country established full diplomatic and commercial relationships with all the countries of the world and as a consequence, films, television programmes and other cultural material from countries of all ideological orientations arrived to the country (17).

The universities developed all kinds of projects together with the community, thus making the aims of the university reform a reality. In this period folk-musical creation, which is still renowned all over the world, was especially fostered. Hundreds of centers for the teaching of music to all the people were founded and from everywhere musical groups appeared. Handicrafts and other folkloric activities were also fostered, through the masive training of these folk skills in all schools and universities, in the newly founded centers for this purpose and through the organization of regional and national contests.

To summarize, the social and economic changes initiated in 1964 and deepened in 1970, in a continuous process that ended in 1973, meant a profound change in educational and cultural life. The violent end of this process of changes came with the military coup of September 11th, 1973.

IV.2. The regression under the military Junta.

Statistics under the military regime are extremely few. On the other hand, it is our conviction that in Chile, as in all regimes where political opposition is not permitted, the government statistics cannot have absolute credibility.

There are, however, some figures which are demonstrable (prices, salaries) and others that come from international sources. Basically, the regression intends to give back to the traditional power élites their economic and political control. Although the military Junta, headed by general Augusto Pinochet, often talks about giving the country a new constitution, and giving the country back to civilians, until now (June, 1979) general Pinochet has not changed his 1973 decision of an indefinite time under military rule. A new constitution, that from 1974 is still being written by members of the conservative National Party, is so far the only proposal which in theory would be presented to the people in a national referendum organized and supervised by the military government.

The main measures so far taken by the military Junta are hereby described:

National economic policies: Until 1978 more than 300 enterprises out of 400 have been given back to their old owners, especially those considered of strategic importance. 200 enterprises out of 300 that belonged to the state have been sold to private capitalists. Thousands of acres of land have been given back to their old owners thus eliminating all traces of the Agrarian Reform initiated in 1965. In 1979,less than 8% of the owners will have 45% of the cultivable land.

With the purpose of stopping inflation (at the

time of Allende 300%, in 1979 a fluctuating 250%) a policy of employment contraction was applied. In 1964, Chile had one of the highest unemployment rates in the world. With Frei it went down to 8%, with Allende to 4%. Today, unemployment surpasses 20%, and in some regions of the country it is 30%.

The new economic regime is particularly characterized by the sacrifice imposed on the working classes of the people. According to the declarations of the Sub-secretary of Economy, colonel Sergio Pérez, in 1977 "25 persons out of 100 live in the state of extreme poverty" (18), which means that a quarter of the Chilean population do not have the necessary food, clothing, housing, education, social and medical security consistent with what is accepted by international organizations as minimum.

Policy towards the American transnational companies: The broken relationships between the Allende government and the transnational companies were restored when the military Junta indemnified these companies in very favourable terms for them. The"Anaconda Mining Co." received an indemnization of US $ 253,4 million and the "Kennecott Mining Co.", US $ 54 million. These two enterprises controlled more than 80% of the properties of the copper mines, Chile's basic resource. The"International Telephone and Telegraph Co." was also indemnized with 125,1 million (19). An official declaration of the President of the Central Bank of Chile (the state bank) said: "Chile will give all possible facilities to the foreign investment", which so far has been done.

Immediatly after the military coup, the Junta offered all facilities to foreign enterprises to invest in Chile - in the form of tax-reduction and a cheap labour force - in spite of the protests of the only international market organization existing in South America, the "Andean Pact" (Pacto Andino), of which Chile was a

member. Instead of respecting the established norms of 1969 about foreign investment, the Junta ordered the withdrawal of Chile from the Andean Pact, at the end of 1976 (20).

The military Junta represents indeed the triumph of an ultra-conservative view towards development, in a country too far from having any possibility of following the road once followed by the advanced capitalist nations. Those who gain the most are the transnational companies, that is, imperialism.

Educational policy: Education has violently received the impact of the Junta's policy (21). It has become very expensive, in order to reduce the number of students and consequently the number of unemployed future intellectuals, although many have already left the country to escape political persecution and in the search of better standards of living.

The student assistance has decreased by 52% and it was decreed that from 1978 onwards the students must pay the cost of their studies (22). This factor and the general situation of economic recession, the loss of buying-power of the population and the state of totalitarian rule has had so far three basic effects on education:

1.- Discrimination in educational rights: Schools have not received new material as they should. There are quite a number of articles in Chilean newspapers in which teachers and principals of primary and secondary schools complain about this fact. Besides, the economic situation obliges the teachers to work extra-time to improve their salaries with a consequent lack of quality in their work. The dean of the Faculty of Education of the Catholic University of Chile, Professor Rafael Hernández said ironically:"It is difficult that the secondary education can be still worse... no experiment can better it." (23). He gave as an an-

tecedent, using his own words, "the lack of graduated teachers, the lack of possibility of giving graduate training to the teachers in service, the lack of libraries, of laboratories and of other materials for the teaching in the schools of Chile."Then he proposes textually"effective and realistic measures like closing schools, leaving only those that can give an education whose objective is the access to superior education (university)". This education will demand, according to Professor Hernández "preparation, capacity, aptitude, good health and the ability to afford the cost of the studies". These proposals have been accepted in principle by the government.

The principle "good for few and not bad for many", it can be said, is being applied. Less schools, this way, will obviously be a privilege for the well-to-do and for those who can afford it, as a consumption good. This will also increase the number of unqualified workers which will reduce considerably the investments costs in the industries and in agriculture.

In short, education fits the system established by the military Junta in the political and economic fields. The economic élite, thus, monopolizes the right to education. Professor Luis Bravo (24) points out: "The selectivity of the school system tends to accelerate the social dissociation based on classes or socio-economic and cultural levels". In 1978, to conclude, many schools began to give exams to the new students. The selection favours the children coming from higher socio-economic levels.

2.- Totalitarianism: Immediatly after the 1973 coup all university students suspected of being active leftists were expelled. The persecution has continued: no student with a political background contrary to the military government can now be admitted. The same has happened in the higher courses of secondary school. But this is only one of the manifestations of the totalita-

rian philosophy that orientates the Chilean military Junta.

The Chilean government is now making all efforts to make education serve a narrow nationalism that reminds of the educational models established in Germany under Adolf Hitler's regime.

The "Permanent Ministerial Order Nº 1", of October 1973 and the Order Nº 1 of the Command of Military Institutes" still govern the Chilean educational system. From them we have selected the most outstanding points:

1.- It is incompatible with a well understood feeling of Chilenity, to have any other feeling that may lessen or equal the love to the fatherland, through the feelings to other nations or ideologies.

2.- All schools, public and private, will initiate their weekly work with a civic ceremony of hommage to the Flag, with the purpose of developing in the students the pride of being Chileans.

3.- In all places, including rooms, classrooms, dining-rooms and yards, no foreign symbols, no portraits nor effigies of personages or foreign rulers can be exhibited.

4.- Teaching activities will be done as follows: in strict observance of the postulates advocated by the Honorable Military Junta.

5.- Attributions of the Principal (25): ... disciplinary attributions to suspend students, teachers and functionaries that do not accept his attributions , not to permit the creation of internal organizations apart from authorized ones, and inform the authorities about their clandestine creation.

6.- Attributions of the military authority: to visit the school at any time to summon the principal and teachers to the corresponding military unit, to attend without previous announcement the meetings of

the parents' center or of the teachers', with the power to suspend them if the laid down form and character of this type of meeting have not been observed (26).

To prove the totalitarian character of the regime towards education, we are confronted with an "embarras de richesse",if we analyse point by point the given text:

In the first point, the term "fatherland" is equal to "ideology", a model of thinking. "Fatherland" appears as opposite to "ideology". In this way, the term "Fatherland" acquires totalising characteristics, as if "Fatherland" were a compulsory ideology. But an ideology identifiable with a country has never existed as such. It is, simply, a recourse used by the Junta to confuse the citizens with a concept of "fatherland" that is nothing but the total respect of the dictatorship and its policy.

The second point refers to a weekly apology to the government, that identifies itself with the independence heroes and military deeds of last century. Besides, the Junta has established its view regarding Chilean history, which is obviously a matter of discussion and ideological interpretation.

It is inferred through the text of the third point that Chile can perfectly do without the ideologies -understood as complete bodies of coherent ideas - or thinkers of other countries. If in educational science the word "stupidity" fits, we dare say that this is the case.

As in any country in the world, Chile is in possession of values that are common to all mankind. The doctrines and ideologies that extend to all aspects of human activity, including scientific and humanist thinking, are a patrimony of every human being. Thus, the prohibition of exhibiting in the schools the portraits of "foreigners" like Leonardo Da Vinci, Albert Schweitzer

or Pope John XXIII is a chauvinistic extravagance with no precedents whatsoever in Chilean history.

The fourth, fifth and sixth points show once again the repressiveness that characterizes the government. The Junta has established in the Chilean schools a military regime, like in the barracks: a school director can, if that is his decision, effectively condemn a teacher or a student to jail, to concentration camps and eventually to death. For the Junta education has become the means of educating its collaborators and of subjecting the Chileans to what it considers right.

3.- Low achievement: The Junta Chef, Augusto Pinochet, self-proclaimed "President of the Republic", declared on September 11th, 1974 (27) that the "Permanent Ministerial Order Nº 1" had brought about "the best results". "Thanks to this edict",says Pinochet, "discipline, achievement and depolitization have been obtained".

The facts show a different reality. Discipline has been obtained by military force and persecution, as well as what Pinochet calls depolitization, the prohibition, mainly in the universities and in the higher grades of secondary education, of any organized activity out of the government's control. The military Junta with the decree Nº 403 of April 1st, 1974, dissolved the National Council of Education (28) and as in every field of social life, all political activity - except that of supporting the government - is strictly forbidden.

Achievement has not been better either. As for the primary level, we have the article of Professor Luis Bravo, which appeared in "Mensaje", a publication of the Chilean Catholic Church:

> "A research of ours (his) based on 800 children that entered together the first primary grade, showed that five years later (the research began in 1973)

> only 62% of the children that have remained in the school (author's underlining) are in the 5th grade. The other 38% are scattered between the 1st and 4th grades. In the rural schools of this group, only 35% of the boys and the 53% of the girls are in the 5th grade... Now, let us see the secondary school: I do not think it is exaggerated to calculate that less than 50% enters the university." (29)

The Conservative newspaper "El Mercurio", that supports the government entirely, has also admitted the failure. In its editorial of November 10th, 1977, the newspaper declared:

> "The discouraging results of the Academic Aptitude Test (30) and the general analysis of the situation of primary and secondary education have made people talk about a "cultural blackout". Something does not work in our educational system, and this is reflected in vocational disorientation, writing faults, lack of mental rigour in reasoning, and a general confusion of the new generations about what way to follow in life." (31)

The data given by Professor Bravo are conclusive in showing that school attendance has considerably decreased under military rule. The economic slump has obliged many parents to make their children do some work. This results in the high rate of school boys who abandon school. The high prices for school materials and the continued increase in school fees have been decisive in

early school leaving and low achievement. According to Bravo's research, the low achievement levels, grade repetition and early school leaving are mainly concentrated in the economically weaker social strata.

IV.3. Teachers' training.

As for the training of teachers, in theory Chile represents one of the most advanced countries in Latin America. Chile,with 14.700 hours of teacher-training should train efficient teachers (see table of page 52), and also possesses a national center for post-graduate studies to keep teachers up-to-date. The quality of the studies, is also in theory good, considering the distribution of the general knowledge-fields. A Chilean teacher is supposed,then, to possess a solid general culture. Professional training represents around 55% of the studies and a significant 45% is devoted to general culture in the case of secondary teachers. If we consider all the years of studies from primary education to university, or primary teachers training institutes, training in education is around 15% and general culture 85% (32).

In the training of a teacher Chile also has a leading position in the teaching-practice period (the duration of the time that a student devotes to his practice as a student-teacher in a secondary or primary school). Statistics (see table of page 53) may lead to an optimistic conclusion about the training of teachers in Chile. However, the training itself, the material reality of the schools, the social conditions of the country, the teachers' status in society and the official curricula determine an educational work far from being efficient.

Teacher training for secondary and primary teachers is made in special institutions (see diagram of page 54). The lack of materials, that characterizes the

TOTAL OF CLASS-HOURS IN THE TRAINING OF TEACHERS IN LATIN AMERICA (33).

country	primary education	secondary education	Prof. education	total
Argentina	6000	3150	2100	11.250
Bolivia	11.500	5750	3600	20.850
Brasil	2800	3000	1950	7.750
Colombia	6200	4500	2500	13.200
Costa Rica	6400	6250	2800	15.450
Cuba	-	-	-	
Chile	7400	4000	3300	14.700
Ecuador	5600	4000	3300	11.900
El Salvador	8000	-	3450	11.450
Guatemala	6800	3400	4050	14.250
Haití	4900	3550	3750	12.200
Honduras	6900	4000	3000	13.900
Mexico	4800	3150	3000	10.950
Nicaragua	5700	4000	4050	13.750
Panama	6900	3550	3600	14.050
Paraguay	3400	2700	3150	9.250
Peru	5600	5600	4500	15.700
República Domin.	6000	1600	2600	10.200
Uruguay	4300	3600	3800	11.700
Venezuela	6800	2650	3100	12.250

$\bar{x} = \frac{244.750}{19} = 12.881,57$

DISTRIBUTION OF THE PRACTICE PERIOD, IN DECREASING ORDER, IN THE LATIN AMERICAN COUNTRIES (34).

country	time (%)
Chile	29,41
Venezuela	27,50
Bolivia	27,24
Mexico	26,80
Uruguay	25,40
Costa Rica	25,00
Nicaragua	22,22
$\bar{X}$ = 17,78	
Panama	19,63
Colombia	19,51
El Salvador	16,28
Honduras	15,46
Peru	14,29
Paraguay	13,54
Repóblica Domin.	10,71
Brasil	10,67
Guatemala	9,35
Haiti	8,49
Cuba	8,33
Argentina	8,06

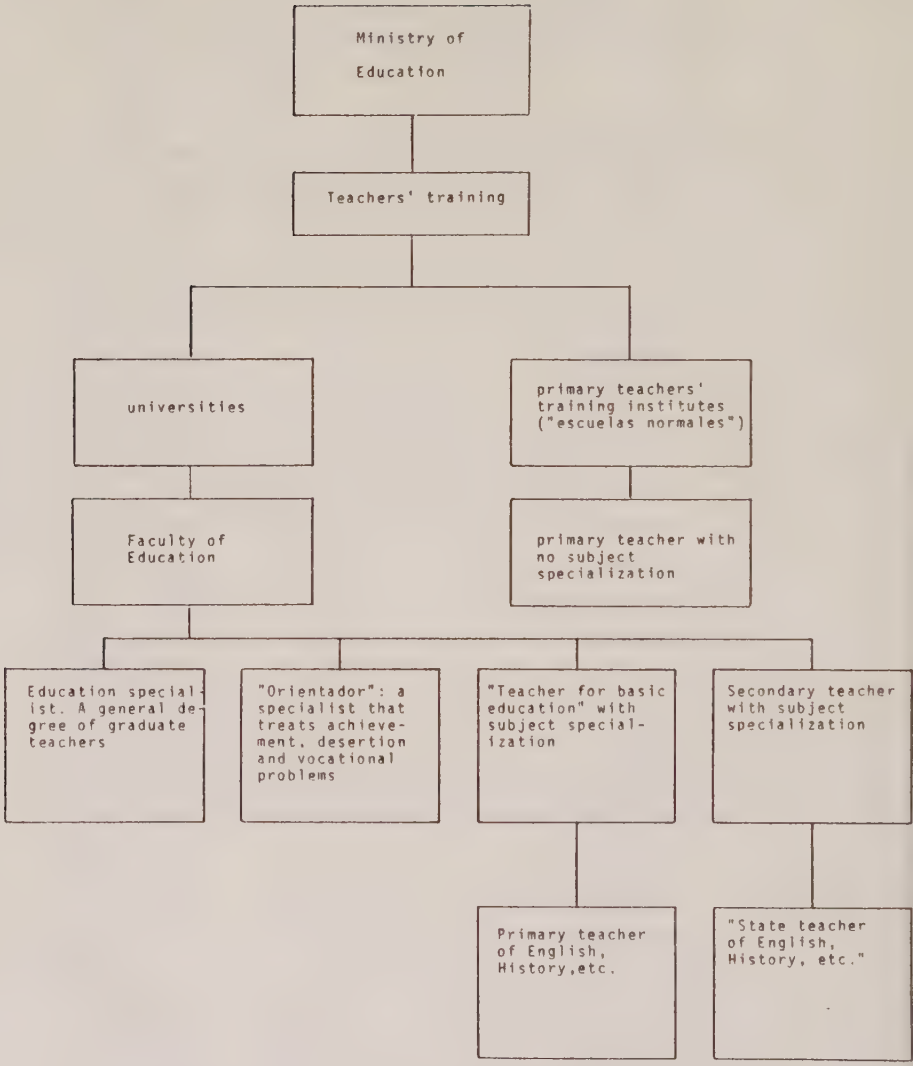

Ministry of Education
Teachers' training
universities
primary teachers' training institutes ("escuelas normales")
Faculty of Education
primary teacher with no subject specialization
Education specialist. A general degree of graduate teachers
"Orientador": a specialist that treats achievement, desertion and vocational problems
"Teacher for basic education" with subject specialization
Secondary teacher with subject specialization
Primary teacher of English, History,etc.
"State teacher of English, History, etc."

Diagram I: THE TRAINING OF PRIMARY AND SECONDARY TEACHERS IN CHILE.

primary and secondary schools, also is observable in these institutes. As a matter of fact, only the institutes now working in Santiago, the capital and two other important cities, altogether having around 50% of the Chilean population, have material conditions compatible with the studies. The lack of laboratories and good libraries is the general condition of all universities and professional institutes in all provinces, and in fact, very few teachers are qualified. The majority of the university teachers in the provinces are secondary teachers with -sometimes- a little post-graduate training. The situation is now critical, because many qualified teachers have left the country for political or economic reasons.

The Latin American countries are highly concentrated, that is, in nearly all of them, around 40% of the population live in the capitals, which offer economic and cultural advantages to professionals. In spite of the efforts made by all governments, the Chilean intelligentsia is still concentrated in Santiago, as well as the economic life. However, the population distribution means that half of the university and professional students live in the provinces, which in turn means that at least half of our teachers have not been well trained, because of the material poverty of the institutions and their lack of qualified personnel.

The possibility of following post-graduate courses has diminished in the last five years, and still many teachers are not in possession of their corresponding diploma, especially in the provinces.

As the government is making efforts to prevent the existence of a number of teachers superior to the number required for the quantity of students and schools, the teachers with no qualification

are likely to continue in their jobs, without the possibility, and eventually, with no will, of getting their diploma -which means to complete their studies- or following special courses. These teachers are a common feature in Latin American education. They are called "empíricos" in Central America, "leigos" in Brasil, and in other countries, simply "those with no title".

An investigation made in Iquique, a Chilean northern industrial city (35) in 1972-1973, discovered that 54% of the teachers of English working in the secondary schools were in possession of their degree and that 4% had finished their studies but had not presented their final thesis and graduation exams, and that only 1% of the pupils of all the Iquique schools were taught by this 58%. In other words, nearly half of the teachers were not qualified and taught 99% of the pupils.

A research made in 1975 (36) showed that the universities were producing 1.834 professionals per year with no work, and that the same year there were in Chile 56.535 people in the same situation. The majority are teachers in possession of their diploma.

Now, looking at the training of teachers in primary and in secondary levels, separately, it is important to notice the difference in training. A century ago, a primary teacher, for example, was relatively very well paid, he was an intellectual authority in small towns and was in all ways very much respected. Today, this is quite different. With the increase of the number of secondary schools and secondary teachers, the primary teacher went down to a very low level, in all respects, including their training.

Primary teacher training is, in fact, superficial, if we consider how important their role is in a society like the Chilean one, in which the child is faced with an adverse world that does not satisfy most of his material and mental needs. The primary teacher has only

studied 14 years in all, since his first day at school, that is only two years after secondary education. The secondary teacher must study 5 years after secondary education.

There are countries where the training of teachers is general, both for primary and secondary teachers. Secondary teacher training is more subject-matter orientated. A primary teacher is better trained in child psychology and methods. This is not at all the case of Chile. On the contrary, oddly enough, disregarding psychology training, some universities both in the capital and in the provinces have created the career "Profesor de Educación Básica con Mención en ..." (primary teacher with subject matter :). This career, founded some years after Frei's educational reforms, intended to supply the primary schools -now with two more grades- with teachers that had two qualifications: to be a primary teacher and to have the subject specialization required for the additional grades.

After secondary school, this kind of teacher has only to study three years -a secondary teacher studies five- in which, naturally, he must study educational subjects. A tendency, that to consider that this sort of teacher "is not obliged to know much of his subject matter" as he teaches young children, is responsible for a mediocre training, with naturally very bad consequences. This was, at least, our personal observation in foreign language training (37).

A last word about the training of teachers: the military government has prohibited in all institutions of humanist and social training throughout the country, the critical and scientific study of all authors considered opposite to the government's political views. This facilitates in our universities and professional institutes the penetration of what Professor Miró Quesada calls the "domination culture" (38), i.e. the

inexistence of educational views that are essentially based in the national reality, following instead, educational views and principles based on American or European thinkers, with little emphasis on adapting them to the Chilean educational reality. This is particularly observable in respect to the problem of educational technology, a question which will be discussed in detail in Part III.

IV.4. The Chilean teacher and the school reality.

It is the economic, social and political conditions now existing in Chile that influence education adversely. Both the material reality of schools and the social reality which is observable through the children show not only a situation of acute underdevelopment but also the highly social differences now existing (39).

The material reality of the schools: scientific evidence found in the several researches shown along this work, demonstrates that only a few private schools, which are national and international and which gather ca. 1% of the primary and secondary students can rely on the most elementary conditions that modern education demands. These schools are expensive and train the upper classes. The rest of the schools, even those that are considered relatively well equipped are far from supplying good conditions for study. The non-existence of teaching material and the inadequate conditions through which the school works (building, electric installations, heating, repairings) is the common feature of primary schools and an important part of secondary schools. The excessive number of pupils per class, particularly in primary education, makes this situation still worse.

The children: Kast and Molina, two officials of the present regime made in 1974 a research, taking 5% of the population of all regions and social strata(40).

Unemployment was at that moment about 20% and the abrupt changes performed by the military Junta were having disastrous consequences among the poor. The research concluded that 21% of the population were living in a state of "extreme poverty", which was defined by the authors as "the non-existence of the most elementary material and cultural elements with which a human being can live".

This situation of "extreme poverty" is well observed among school children. In the primary schools one hears of children that faint in classes, due to malnutrition. This pathetic picture is not an exaggeration.

In rural areas, most of the children that attend school do not wear shoes, do not have any medical assistance and are under-nourished. This is the main cause of early school desertion and lack of achievement, as it seems obvious that even if a teacher were well trained and had interest in his vocation, his pupils will simply not learn in the marginal areas. Dr. Fernando Monckeberg, a Chilean politician, an ex-member of the parliament and of the"National Party" and also an active collaborator of the present regime, states in his book "Socio-genetic harm caused by poverty"(41):

> "It is probable that the socio-biological harm caused by poverty during the lactation period and afterwards in the pre-school period, limits the individual in his integration to society. This socio-biological harm appears as one of the principal causes of school failure and desertion".

The described general economic and social policies have not changed, and improvements of the situation described by Dr. Monckeberg have not been so far reported, neither officially nor by other sources.

IV.5. The teachers' salaries.

A Chilean teacher, as in many Latin American countries has to perform a work with no relation with his work. Nevertheless, with the process of changes undertaken by the Frei and Allende administrations, there was a tendency to better the teachers' salaries and his general status. The salary system was the following:

The young teacher started with a salary that from 1964 had a certain improvement. Every three years the teacher was given 10% more, until an augmentation of 100% was reached, after the ninth sequence of three years. That is, after 27 years of work, at the age of ca. 50 years the teacher earns his maximum, plus some more incomes included in other items (42).

To summarize, we have taken the case of secondary teachers. The salary of a primary teacher is ca. 20% less. Observe the following table:

MONTHLY SALARY (43) OF A CHILEAN SECONDARY TEACHER, WITH A WEEKLY TIME-TABLE OF 36 CLASS-HOURS (IN CHILEAN PESOS/ AUGUST 1978 VALUATION)

YEAR	INITIAL SALARY	FINAL SALARY
1972	7.590	18.216
1974	5.580	13.392
1978	4.680	9.360

The teachers' salaries went down abruptly after the military coup, and they have suffered a new decrease with the new law "Carrera Docente" (Teachers' career), passed on September 29th, 1978.

The new law establishes a salary increase of 2% every two years. That is, at the age of ca. 35 years,

a teacher will only have 20% more. The definite situation is the following, in Chilean pesos:

INITIAL SALARY	FINAL SALARY
5.914	11.588

In relative terms, it is in Chile where the teachers' salary has suffered more deterioration in Latin America in the last years. The military regime, instead, favours the military, as far as salaries are concerned: now, a young officer earns ca. 20.000 Chilean pesos per month. For the working class, the salaries are still lower: common workers earn about a tenth of a young officer's salary. The inflationary process tends to accentuate all these differences.

The teachers, as well as all workers, cannot protest. The teachers' national union was dissolved. A new teachers' organization was created after the military's advent to power, but this organization acts according to the government's will and its leaders are appointed by the government itself.

IV.6. A concrete present case: the teaching of foreign languages.

In all the countries of the Third World foreign languages are taught, especially English, French, German and Spanish. The learning of at least two languages is compulsory in the final steps of primary school and in all grades of secondary school. If the school can afford it, a pupil can also take a third language. The priorities in Chile are English, French and German. When the pupil takes a third language, he has the right to give up French (see diagram II).

In the Chilean secondary schools, the teaching of foreign languages cover around 20% of the week-

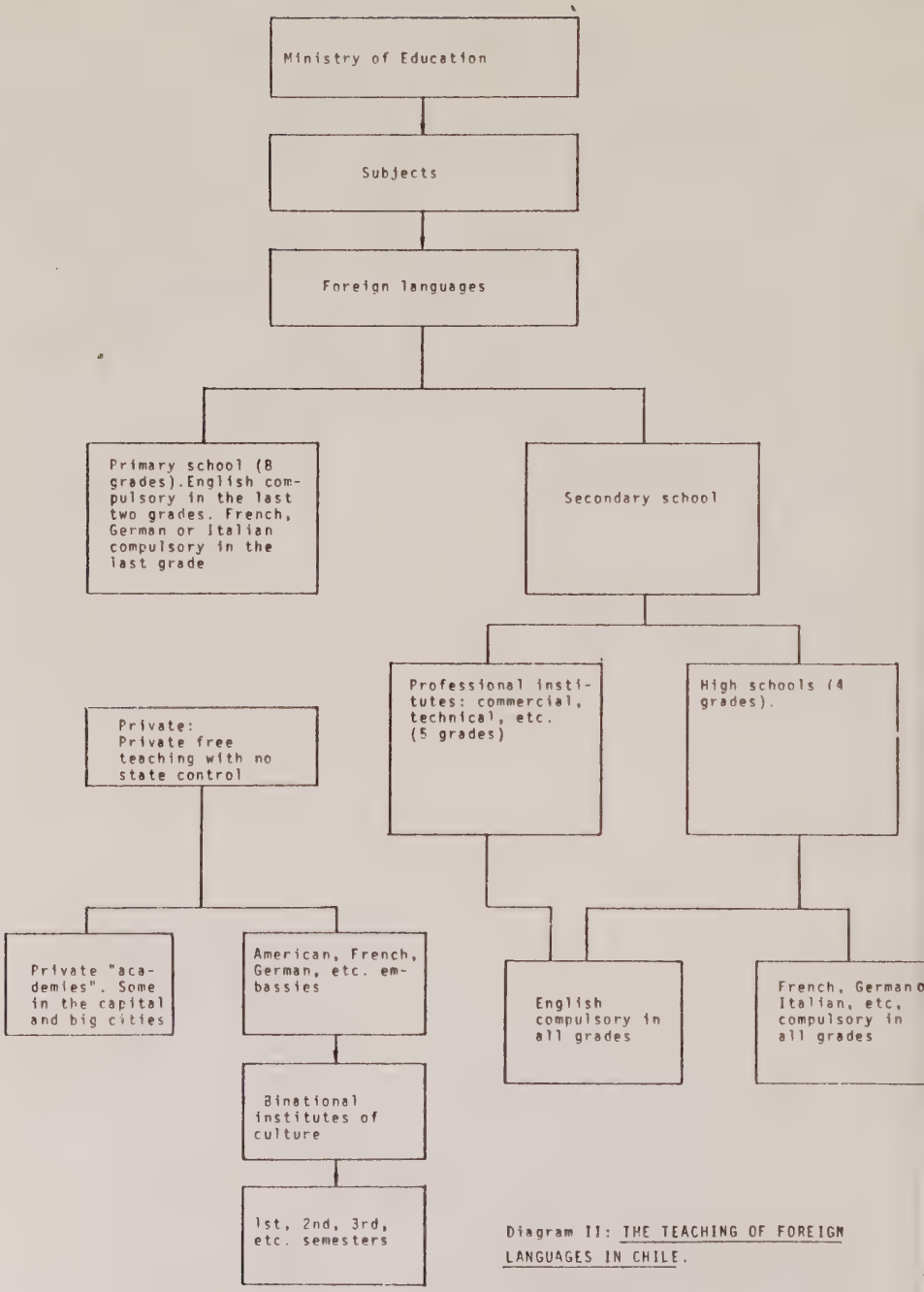

Ministry of Education
Subjects
Foreign languages
Primary school (8 grades). English compulsory in the last two grades. French, German or Italian compulsory in the last grade
Secondary school
Professional institutes: commercial, technical, etc. (5 grades)
High schools (4 grades).
Private: Private free teaching with no state control
Private "academies". Some in the capital and big cities
American, French, German, etc. embassies
Binational institutes of culture
1st, 2nd, 3rd, etc. semesters
English compulsory in all grades
French, German o Italian, etc, compulsory in all grades

Diagram II: THE TEACHING OF FOREIGN LANGUAGES IN CHILE.

ly time-table, and the objective is to teach the pupils "to read, to write, and to understand and to be understood in the foreign language". However, after six years of study -in Chile, the last two years of primary school and four years of secondaty school- the pupils are scarcely able to read, and with great difficulty. This means, of course, that it is the teaching of foreign languages that does not work adequately, due to the described conditions of poverty in education, common in all poor countries with a socio-economic structure similar to that of Chile.

The classes are full and an average of 45 pupils-in the case of the primary school-must be taught. The teacher, as his salary is low, usually does more than his scheduled 36 class-hours per week (44). As other materials than the official text-book are not available and as, in general, teachers do not prepare lesson-plans for their classes, they simply rely on the text-book. In most of the cases the book is only translated; phonetics, modern vocabulary, grammar, conversation, dealt with appropriate system and drill are scarce. Thus, as the language curriculum is virtually the text-books, let us examine them.

In Chile, in the lessons of the text-books, six in all, it is observed a tendency to over-estimate the society and culture of the advanced nations where the language is spoken (USA, England, France, West Germany) (45). The most notorious case is English, whose authors Miquel and Manríquez make an unlimited apology to the United States, indirectly insisting on the necessity of keeping the usual relationships with this country. In the texts, not even the slightest mention is found about the natural problems and deffects of a society like the American one, still less about the economic and political relationships between the USA and Latin America and Chile.

The readings of the text-books reflect a clear ideological bias. Some of them refer to young Chileans that after having obtained a scholarship granted by the American government, travel to this country, and back in Chile tell about the wonders they have seen. Other stories tell about the lives of important persons, with an emphasis on their good-qualities, with no mention of anything that may mean a break of the general scheme, marked by an air of beauty and perfection, as if the readings were only made for little children.

However, the Latin American adolescents, in spite of the harsh dictatorships, are highly motivated by the political events that take place in their countries, and in the world. They are motivated by today's life which is critical, complex and interesting, and that reflects their own problems as young. The texts have, instead, a dead material, boring, where not even a vocabulary that may interest them is found. This means, as a final consequence, that the English classes die hopelessly, from tediousness. Literature and culture have no continuation beyond the text-book, as no films, slides or pictures are available.

Not even the most motivated pupil , and having good conditions to study at home, can at the end of his secondary studies read a modern magazine like "Time" or "Newsweek", because he has been trained in translating texts orientated towards a basic grammatical English. When he takes a magazine, he is in fact, confronted with a kind of new language, orientated rather, to a semantic English and deeply rooted in the real way Americans or Englishmen speak. The young who go every week to the cinema mostly to see films in English -which are never dubbed-cannot understand the English spoken in films, not even graduates of secondary school. And neither can many of the Chilean English teachers. The

teachers, many of them with no qualification, overloaded and badly paid, have not been able to make a better job of their work.

The final proof of the complete failure of the secondary school foreign language teaching is that all Chilean universities have introduced the compulsory teaching of English, in all science and technological institutes, and in the faculties of social sciences and journalism. If it were not so, the Chilean students would be isolated from advanced science. The rapid steps that characterize today's scientific achievements, especially in the field of natural sciences, are shown in weekly, fortnight or monthly publications which are current in advanced nations. Most of them are never translated into Spanish.

IV.7. The binational institutes.

Even though the function of binational institutes is closely related to foreign language teaching, their role in Latin American societies exceeds by far their teaching activity. We have found it convenient, then, to deal with them in a separate sub-chapter.

As observed in diagram II, foreign languages are also taught outside the state system by some private people and also by some embassies. The first case, the so-called "academias", is irrelevant. Their number is scarce, practically inexistent in provinces. The embassies, instead, are everyday becoming more important in the teaching of foreign languages.

The embassies are agents of the teaching of foreign languages through the so-called "binational institutes of culture". Their first role was to perform all sorts of activities with the purpose of making the life, culture and policies of the foreign country well known, as well as to sponsor cultural groups coming from a-

broad (folklore, theater, etc.), to organize exhibitions, cinema sessions, etc., and to keep a bureau of information.

In Chile, the USA and nearly all European embassies have their culture institute. Language is taught in the American-Chilean Institute of Culture, the Chilean-British Institute of Culture, the Chilean-French Institute of Culture and the Goethe Institute, that depends on the Federal Republic of Germany's embassy. Other embassies also teach language to a lesser extent. All these institutes charge high fees for the teaching, as any private school, or any private commercial enterprise, following laws of supply and demand. The fees for the evening courses in the American-Chilean institute fluctuates between US $ 100 and 320, depending whether the course includes a language laboratory or not. That is, less is paid, if the course is not so good. The fees last only three months, and they can only be paid by people with a certain income, as it may be deduced from the salary levels now existing in Chile (46).

In all these institutes there are Chilean teachers, and in some institutes they are larger in number than the foreign teachers, as is the case of the Chilean-British institute. The Chilean teachers are paid according to an agreed system of fees. They already have a job where they pay social security income-tax. No Chilean personnel has any participation in the direction of the institute.

There are many students at these institutes. The people who attend them have in fact no alternative. All of the students have followed courses of English or French, and nearly all have attended all grades in secondary schools. However, as demonstrated, the state education has not been satisfactory, and these institutes fill this gap.

The number of these institutes have increased

in the last years. It can be clearly observed that the more the economic influence of the country on Latin America augments, the more the number of the institutes augments. This is the case of the Federal Republic of Germany.

In 1971, the Federal Republic of Germany dedicated to its "Goethe Institutes" existing all around the world, a sum which can be considered large: DM 38.758.557. Only four years later, in 1975, this sum was nearly the double: 68.918.000 (47). The picture shown on page 68 illustrates the uniformity of the increase tendency from 1971 to 1975.

West German business in Latin America is higher in Brasil and in Argentine. There are eight filials of the Goethe Institute in Brasil and other three in Argentine. In Mexico, the second largest Latin American country in volume and in economic importance, there is only one. There is no Goethe Institute in Cuba, where West German economic influence is inexistent, although there is West German diplomatic representation. To summarize, the existence of binational institutes in the Third World -the West German Goethe Institutes included- is directly related in number and work intensity, to the economic influence exerted by the advanced nations.

The language students of the binational institutes are:

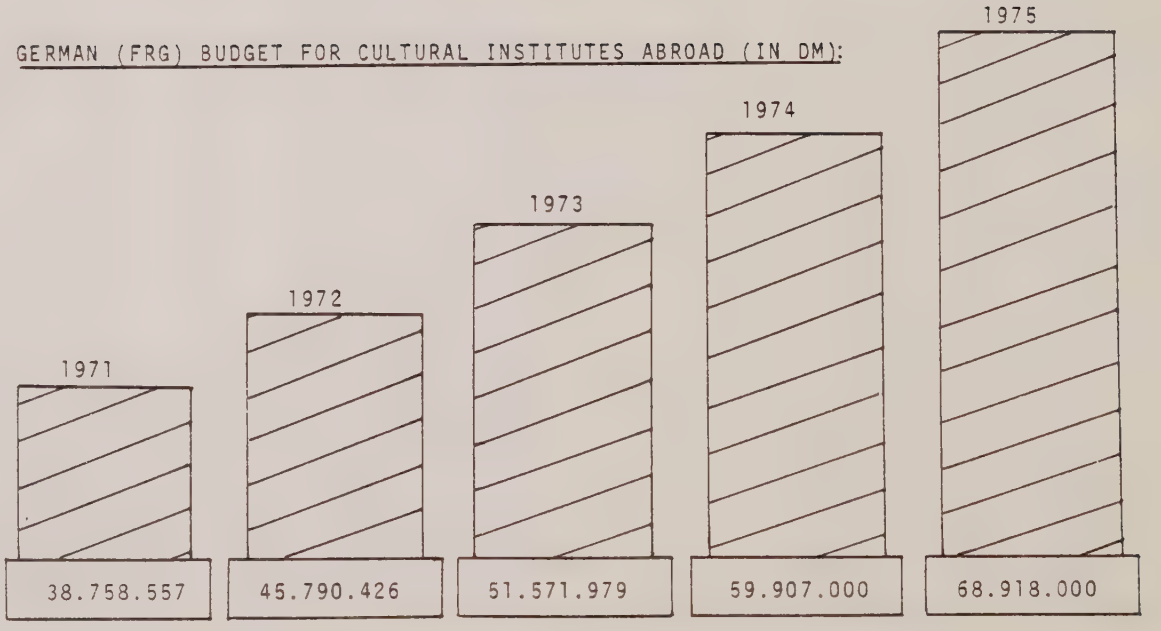
1.- Scholarship owners, who go to study abroad in the international assistance plans of the advanced countries.

2.- Personnel of foreign enterprises. This group also includes the persons who are looking for a job in these enterprises, or in those whose work is in collaboration with, or dependent on foreign business.

3.- Persons who wish to travel to Europe or to the United States, for pleasure or business trips.

All these kinds of people, especially those

GERMAN (FRG) BUDGET FOR CULTURAL INSTITUTES ABROAD (IN DM):



belonging to group 3.-, are members of the economically and educationally privileged élites. Their language training is connected with the international policies of the advanced nations in the economic field, which are not contradictory with the economic national policies adopted by the governments in the countries where the institutes work.

Chile included, these institutes do not really help the development of the country. Instead, they collaborate in reinforcing the socio-economic system, based on class differentiation and foreign dependence.

However, the binational institutes can play an important role in the educational and economic development in the Third World. For their authenticity, the binational institutes can show better than any other persons or institutions broad cultural horizons, with all their scientific and humanist meaning. Today, the binational institutes do not plan their work in collaboration with the local government or universities, which makes their work incomplete, if they work, or claim that they work, in terms of international cooperation and assistance.

IV.8. The Chilean universities.

To complete our picture of the situation of education, a last word should be said about the universities.

The term "university" exceeds that of education. A university does not only educate, train and orientate the educational activity in the country, but most of all, it has been appointed by society to fulfill a higher mission: to think. For some thinkers, the university orientates society through its permanent creation of thinking. This traditional conception is opposite to the revolutionary conception that the university only gives a systema-

tic formulation of what is being thought in society. But in any case, the university's function is related to thinking, to mental work, to intellectual creation.

It is accepted as a truth that thinking is the most primary form of freedom, and if a university is the instrument created by society to provide it with thoughts and ideas and thus to advance towards the future, it must be open to all that may concern the human spirit. A university is the institution of complete ideological tolerance, permanent debate and curiosity about everything. This is the reason why all democratic intellectual movements in Latin America have stood for university autonomy, which was obtained in Chile after a long struggle half a century ago.

The university autonomy: Autonomous in thinking, the Chilean university proved to stand, in the last twenty years, for the rights of the dispossessed, for economic independence and for the creation of a university man profoundly rooted in the people's struggle for progress and democracy, not an ambulatory almanaque, a repeater of other people's ideas, an individualist who attended the university to reach a status in an already highly stratified society. The Chilean university man had to be a man who had understood his compromise with his people, whose knowledge had a social meaning, and his action had an effective role in improving society.

All these principles were the essence of university autonomy and university reform.

According to the university reform principles, the functions of the universities were research, training and social engagement work. Research was strongly connected with the development necessities of the country. Training meant to give the Chilean society the needed professionals. Social engagement work included research work within the community, the permanent diffusion of culture and manual work performed by the university's

students, teachers and workers every year, in the vacational period of summer and winter. As an example of social-engagement work, the university helped to rebuild houses destroyed by the harsh Chilean earthquakes of 1960 and 1971. The students and teachers;in their turn, learned through the experience of concrete contact with the people all that cannot be learned within the walls of the university.

Now, the Chilean universities reflect, dramatically, the effect of dictatorial rule.

To begin with, the decreasing number of students that every year reach the universities, show the restriction of the right to enjoy superior education, now a privilege of the upper classes. Training professionals is virtually the only important activity that the universities today perform, but in absence of any right to argue against what is considered official thinking, thus betraying the real meaning of the term "university" as it has been universally defined. The social-engagement activities , which were the visible image of the universities among the people have virtually disappeared. Today, the scarce activity of this type are controlled by the state through a so-called "Youth Office".

Research has also suffered a severe blow, as far as university autonomy and research quality are concerned.

The International Seminar "The Latin American universities in the German (FRG) Cooperation (48), in dealing with this university activity in Chile delivered this diagnosis:

> "The experience in two regional universities allows us to assume that the financial sources will diminish. The government is interested that research projects are performed in state ins-

> titutes or through them. This implies that the universities will have to be self-financing through the sale of their services, with a better use of their research instruments. Prognostic: research will decrease in universities in the next years. The little research that in spite of all obstacles might be made in the universities, will be, above all, a tied research, through agreements with state institutions, or research done if it can be self-financed. Thus, the problem of the loss of scientific autonomy will arise; step by step there will be a pressure to obtain immediate results;and there will be the loss of important scientists who will not accept this orientation" (49).

Another obvious mention to Chile is made in the following lines:

> "The most repressive governments will try to take research out of the universities to avoid the consequences that may appear if it is directed to socio-economic change. Therefore, the governments will try to control research. Besides, university and extra-university bureaucracy will be a great barrier for a better orientation and fund assignation for university research, due to their anti-research attitudes" (50).

Thus, from the described situation of research in Chile, it can be inferred:

1.- Research, once headed and led scientifically by the universities, will be now directed by the

state. The universities, besides, will not receive important funds for this purpose, which will cut their research function definitely.

2.- The universities will have to self-finance their research, through the sale of services. Thus, the universities will be a commercial enterprise.

3.- The demand of immediate results will lead to a blunt pragmatism. Long term experimentation and error will not be accepted.

4.- The universities will lose important scientists. This has already been happening all the years of military rule.

The university situation summarized: Today, the Chilean universities have not any autonomy and are directly controlled by the military. Marxist and socialist professors have been expelled as well as students. Some of the professors, like the leader of the university reform in 1968, Enrique París, have been assassinated. Other professors, like the specialist on Chilean history Fernando Ortiz, have disappeared after their arrest by the Junta's secret police. Others have been expelled from the country. Dissidence is strictly forbidden. The rectors of all universities are military men, who left their barracks to sit on the highest chair of the university. Armed agents of the secret police watch all the movements of teachers and students, in the class-rooms, laboratories, art workshops and offices.

In many opportunities, when regime officials have been accused of being responsible of an unprecedented repression in the universities, they have answered that the Chilean universities were too ideologized, nests of "marxist extremists" and terrorists. A brief analysis of this argument proves the contrary. It is only now that universities are being forced to be ideologically monolithic. In the past all tendencies were re-

presented in university life, all of them having the right to express their opinions. The majority feeling was to participate in the struggle for social changes. a reflection of what was going on in society.

Bernardo Leighton, a Christian-democrat politician, ex-minister of internal affairs during the Frei administration, when asked in 1974 in Rome, about the situation of Chilean universities, declared: "In Chile there is no university".

In our view, he was completely right.

SUMMARY OF FIRST PART.

The countries of the Third World suffer an evergrowing deterioration of their economies, orientated according to capitalist models. Any strategy to cope with underdevelopment andits consequences on all aspects of life -including education- must be connected with a theory about a new order based on the complete economic, political, and cultural independence from the capitalist imperialist domination, and on the performance of profound economic, political and social changes in the countries of the Third World.

The countries that have followed the road of independence and social changes have suffered an immediate repression, from the imperialist countries. The case of Chile demonstrates also the alliance of imperialism and the traditional conservative élites, because the 1973 coup d'état against the constitutional socialist regime of President Salvador Allende was performed by the army ideologically controlled by them.

In Chile, the changes begun in 1964 by the moderate Christian-democratic President Eduardo Frei were deepened during the Allende administration, from 1970. Today, the military Junta performs a total counter-revolution, under a highly oppressive rule, and has not solved the economic problems of the country.

Education has suffered a hard blow under dictatorial rule. The right of being educated is being restricted, particularly in the secondary schools. The universities are everyday more élitaire and expensive, and do not fulfill their work adequately.

Thus, the strategy to cope with underdevelopment in the terms given in the first paragraph of this summary, remains as the only possibility. The educational crisis can only be solved if at the same time the underdevelopment problems are solved.

SECOND PART.

A NEW SCHOOL FOR DEVELOPING COUNTRIES.

"Our central idea is to invent an education based on ourselves. Thus, we have searched in our own sources and we have established that everything which is done in the field of education must start from ourselves to arrive at ourselves".

Prof. Franz Tamayo, Potosí, Bolivia.

FOREWORD:

The struggle for economic independence and inner social changes in the Third World, when it has triumphed, has had four expressions:

1.- The seizure of total power after a long war against traditional power by a revolutionary army, conducted by one political party, or by several with the same basic orientation. In all cases so far the new government has established a dictatorship with less or more participation of the people in government decisions. In all cases, these governments have declared themselves socialist and marxist-leninist.

2.- The Chilean case, unique in the Third World: the ascension to power of a political coalition, anti-imperialistic and socialist orientated, through the constitutional laws established by the traditional power. The Chilean case proved invulnerable to economic boycott made by national and international forces, and succumbed to military aggression, only because the army sided with the minority conservative groups, and the government was unarmed.

3.- A transitory form: There are some constitutional governments in the Third World, especially in Latin America (Venezuela, Mexico, Costa Rica) that do not advocate deep changes, but try to make some without touching imperialistic and élitarian power too hard. In Chile, this form is represented by the Christian-democratic presidency of Eduardo Frei, which did not itself produce the basic changes, but created social conditions that allowed the coming to power of Salvador Allende.

4.- The seizure of total power by a military Junta called "Caesarian" for their political paternalism and for their autocratic structure. Although coming from the traditional army, it declares itself "anti-imperialistic" and "anti-conservative". In Latin America, this

form is represented by the Panama's regime of General Raúl Torrijos and the Peruvian military regime founded in 1968 by General José Velasco. Both governments, however have not made decisive changes, although in some occassions they have had bitter difficulties with the American government. These difficulties however have been solved through bilateral negotiations.

At any rate, in dealing with forms of government it is democracy which is at stake, the universally accepted as the best form of government. In its pure etimological sense, democracy is the government in which the people are represented, actively and fully. Apart from the cases of a massive movement towards liberation (Cuba, Chile) the people's participation is very restricted in other cases. The described transitory form, for instance, is found in countries where all mass communication media are in the hands of the traditional minorities, which by law, until now preserve a considerable part of the country's resources. n enormous part of the population is illiterate and do not even vote, and as it is the case of Mexico, the government is very repressive.

In our view, a government that can really claim to be democratic, is one that permits the participation of the broad masses of the people in government decisions, and above all, that gives the right to the people to propose policies in every field. We refer to a highly organized people. In the case of the Third World, we refer to a people that possesses this right and a massive conscience of the necessity of development. When the governments have been relatively democratic, in the traditional form (Chile before 1964, today's Venezuela, Mexico and other countries), the representation has proved highly elitarian and autocratic and marked by marginality. It is our view that only the permanent organized participation of the people guarantees a real representation.

Thus, the proposal of our new school, with its educational principles and organization, fits a highly participative society, that we call a democratic society which is in its way to development.

Some aspects of our proposed school might be applied to other societies, but strictly speaking, this school has its most adequate place in the democratic society that we have described, that had, to some extent, a concrete expression in Chile during the three years of Salvador Allende's presidency.

Our proposed school cannot work in countries under harsh dictatorships that protect the interests of a minority. Our school is founded on the basis that the national wealth is being re-distributed, that economic independence is being achieved, and investment -whether national or foreign- has a social meaning and really benefits the development of the country. In short, where there is the possibility of giving all members of society the elementary conditions for a dignified life, in all aspects.

CHAPTER V.

OUR EDUCATIONAL PRINCIPLES.

V.1. The unceasing contribution of the classics.

These days there seems to be a tendency to consider the ideas of many classic masters of education as too old, obsolete and poor. They are respected as "good" people, or even saints, who are definitely dead. They are rarely quoted in dissertations, and there are authors who, consciously or unconsciously, base a great deal of their thinking on masters like Comenius and Rousseau, without mentioning them.

The reason might be that some of the classics' ideas may be obvious in educational studies. In our view there is a lot that must be emphasized and discussed about the contribution to education of some thinkers of the past, especially in educational thinking in the Third World societies.

The history of education in the world is complex and dense, as history itself. However, it is commonly accepted that education in modern terms begins with the European scientific revolution of the XVII century and the great social movements, and with the first modern democratic ideas that appeared in Europe in the XVIII century.

In the XVI century, together with the socio-economic processes of the period of the decomposition of feudalism, deep changes occurred in the ideology and culture of the European society. Under the influence of these processes, and of the development and new epistemological orientations of the sciences, education finally emerged as an independent science. It was the time when

reality began to be studied under methods based on reflexion and on the achievements so far obtained by the natural sciences.

The birth of education as a science lies in the general reaction of the scientific movement headed by Bacon and Locke against verbalism, dogmatism, abstractionism and lack of method. At this time two men appear as the founders of education: the German educator Wolfgang Ratke (1571-1635) and the Moravian pastor and teacher Amos Comenius(1592-1670). Their influence was not only important in their time, but it still is today.

From 1603 to 1611, Ratke originated a teaching method in Holland based on the Baconian principle of induction. Nowadays, in dealing with scientific method, this principle is accepted as obvious and even easy to apply. Nevertheless, reality has proved hard to handle when this principle is applied in conflictive situations. In the case of education, when applying this principle, the surrounding reality must be strictly observed and dealt with systematically, and the educational objectives must be fixed in accordance to its demands.

In the Third World, there is today a tendency to imitate in education what comes from the advanced countries. The conservative idea is to follow the same road followed by advanced nations towards development, and it has led in education to the habit of faithfully following and studying thinkers whose source of experience is today's advanced societies. This fact reminds us of Ratke's principle of observing strictly the surrounding reality, as described , for instance, in his studies about the German language. Old as they are, they can still play a role in education in emerging countries, that of authenticity. It can be said that Ratke was a defender of national culture, a scientist who sought

educational forms closely related to the needs of his fellow-men, in a way, to the needs of development of backward Germany of his time (1).

Johannes Turmaier wrote in his "Grammatica Omnius utilissima"(1512):

> " nec erubui vernacula lingua loqui, cum id doctissimos italos facere videam".

Ratke answered a century later in his "Grundlicher und bestendiger Bericht Meines zu Francfurth den 17. Maj 1612 uebergebenen Memorials":

> "... dass alle Volker ihre Mutter Sprache wie sie koennen und vermuegen fortpflanzen..."

Ratke was an educational reformer. A quotation of Erika Ising (2) illustrates his revolutionary views:

> "Ratkes Name ist verknuenpft mit dem Aufkommen einer paedagogischer Bewegung, deren Ziel eine wahre Volksbildung und umfassende Verbesserung des Schulwesens war. Darueber hinaus erstrebte er eine Reform des gesamten wissenschaftlichen und geistigen Lebens seiner Zeit."

In the Third World a specific arrangement of induction once introduced into education by Ratke, should be practised. Only in very few countries the existent local reality has been really analysed before establishing educational aims, methods and curricula.

Another important classic is Comenius. He, a deep believer, proposed that the purpose of education had to be derived deductively from Christian philosophy, but that the educational process itself, as a human activity, had to be analysed, investigated and improved inductively, according to science.

Strongly influenced by the Renaissance, Comenius took from it its humanism and optimism. He considered that"man is the most perfect and beautiful creation" (a thought also found in classic Greek philosophy with Aristotle) and that "man leading nature can achieve all goals". As a profoundly democratic man, and highly influenced by More and Campanella, the forerunners of utopic socialism, and its derivations scientific socialism and Communism, he conceived education basically a social activity, and a right that had to be exerted by all, by the broad masses of the people. Like them, and like other Utopians like Mably and Morelly, Comenius conceived a full democratic society that could jump from feudalism to Communism (3).

Comenius pedagogy is impregnated with an integrationalist spirit, which nowadays is gaining an ever-growing prestige in the Third World. It is also marked by tolerance and the scientific method, a consequence of the newly emerging democratic ideals of his time and the use of scientific methods in the search of truth.

In dealing with our type of school's pedagogy, Comenius's influence has been inevitable. Let us re-state his instructional principles, a fine expression of his general pedagogical philosophy (4):

1.- Only what is possible to be perceived by the senses must be presented. That is, it is vital to know what the learner already knows, his age, and developmental stage, always considered as an individual. This was a severe blow against scholasticism, as it emphasizes the learner's own capabilities and the respect due to him as a free individual.

2.- Nothing should be learnt by heart, but through conscious understanding. He advocates an active class which only achieves its objectives if the learner finds the contents important, of real and practical value. An active class must be full of illustrative materials

and performed by teachers who feel happy doing their job.

3.- As a consequence of induction, he establishes the notion of sequence and gradation.

4.- Freedom and confidence in the educational process. He believed that a teacher could train a hundred or more students, and then teams of student-leaders could work with small groups. He founded, thus, the monitorial procedure, which is vital in our proposition of school, as it will be seen in the following chapters.

Our third selected classic is Jean Jacques Rousseau.

The democratic ideals advocated by the French encyclopedists and the forerunners of the French Revolution, most of them continuers of the ideas of the earlier utopians, had their best expression in education in the ideas of Rousseau. It can be stated that Rousseau's "Emile" is the first frontal attack against the institutional school of his time.

Rousseau started by the principle that all men are born good by nature. He said that although there are inequalities imposed by nature, there are others imposed by man against man, like the discrimination of wealth, that should be abolished. He also said that inequality caused by wealth consecrates the vile search for status and the everlasting accumulation of more and more money and possessions (5).

Rousseau was a radical in his democratic conceptions. He advocated the abolition of private property and the establishment of a complete new order, based on total equal rights for all men (6). As a humanist, he considered the child a man in formation that must be fully respected, even to the extreme of avoiding his manipulation by the state through education. He conceives for the first time in a consistent way the idea of learning through active manual work with intellectual and moral

formation. Rousseau advocates the education of a citizen who gives everything to his society and at the same time receives from it all that he needs. Rousseau stands for the education intended to form an active citizen, capable of participating in the making of laws, the most basic right for him. Rousseau thought that if education does not form this kind of man the conflict between authority and liberty will lead to oppression.

From Rousseau we take his basic idea of the formation of the conscious citizen through the educational process, of a citizen able to dictate his own laws. This socially conscious man, not indifferent to the historical needs of his time and human environment, is in fact, the essential goal that our school intends to achieve. This man is not the man that is given a formal right to vote only, with little participation in what concerns political programmes, candidates and what the elected afterwards do. As Rousseau, our project of a school forms a citizen that in every one of his actions thinks as a social man, able to demand a real participation in state decisions (7).

Many thinkers continued elaborating on the ideas of the mentioned masters.

For example, Johann Heinrich Pestalozzi (1746-1827) made all efforts to apply Rousseau's ideas of "natural education". As the French master he thought that education should not be impositive, and that interest is of supreme importance (8); Johann Friedrich Herbart (1776-1841), who believed in the unity and integrity of curricula, in experience and interest as the basis for learning (9); Friedrich Froebel (1782-1852) the founder of"kindergarten", and a school for children that provided a social environment, simulating a miniature society (10).

As it will be observed, all the mentioned masters have very similar points of view regarding education. They lived almost in the same epoch, when a new world of

justice,"equality, fraternity and liberty"was hoped for, before and after the French Revolution. Thus, their theories are profoundly idealistic: they refuse all manipulation of man's conscience and think that man is born with innate ideas which education must only awaken and enrich. They also represent in education a naturalistic view (11).

The final establishment of capitalism, the Industrial Revolution, the evergrowing complexity of society after this time, meant that little by little the naturalists and idealists in education were forgotten.

The last exponents of this earlier utopism are Henri de Saint-Simon (1760-1825), who protested against all caste privileges in education (12); Charles Fourier (1772-1837), who dreamed of a society that had to be "a free labour association", and who elaborated a plan of labour education for children (13); and Robert Owen (1771-1858), who went further with Fourier's labour education (14). Owen defended the principle of combinating teaching with productive industrial work. However, as all utopian socialists, these three thinkers, especially Saint-Simon and Fourier, thought that the knowledge of human nature was the key to solving social problems and never elaborated a scientific method to achieve the goals they proposed.

The French philosopher August Comte (1798-1857), ex-secretary and disciple of Saint-Simon, founded the philosophical doctrine "positivism", based on his master's key idea about the separation that must exist between man and the scientific object. Positivism, in our view, did not add much to education. On the contrary, Comte, a partisan of agnosticism, deprived Saint-Simon's pedagogical ideas of their humanism and mystic.

Another positivist was Herbert Spencer (1820-1903), who took the position that the aim of education was to educate for "complete living". It was, indeed, Spencer who established the link between naturalism and the modern epoch, a requirement of the capitalist ruling

system (15). I.L. Kandel, who like Spencer believes in the need of man's adaptation to the system, writes referring to Spencer's "pragmatic naturalism":

> "The humanistic and metaphysical type of education rapidly was challenged by science and by a stern sense of the need that, in a world of change -largely the outcome of the Industrial Revolution - it is vital for man's survival that he know his environment and the ways and means of adjusting thereto" (16).

In other words, the basic humanist ideas contained in naturalist education -a result of the first advances of modern science and of the post-feudal ideals of liberty proclaimed by the French Revolution, were adapted to the capitalist era. Spencer's "change" is a derivation of the theory of "conservative change", that is the defense of the capitalist status quo, even though if apparently the system is open to revolutionary conceptions. Thus, Rousseau's naturalism was simply adapted: what was central became unimportant (the distribution of wealth and his theories about citizenship), and what was irrelevant and even reactionary (his notions about the woman's role) was respected, well diffused and applied. And so did it happen with other classics.

While the class contradictions became more acute due to the transformation of capitalism from pre-monopolist accumulation to monopolist and even imperialist accumulation, more authors, invoking a sincere humanism, took positions in favour of the existing system, calling the people to adjust and conform. Paul Natorp (1854-1924) in Germany, proclaimed that "education was the only way to achieve a healthy co-existence between antagonist classes"(17). In the times where the myth of the "self-made man" is proclaimed by capitalism, Gaudig,

Gurlitt, Scharrelmann, Ganzberg and others talk about the"absolute autocracy of the individual" (18). Georg Kerschensteiner (1854-1932) wrote about the "labour school", not in the sense proclaimed by the humanists but as a way to better labour under the relation capitalist-worker. Kerschensteiner said that "civic education" was more effective than the cannons and bayonets in the struggle against internal enemies" (he referred to the violent mass movements for better life and labour conditions demanded by the proletariat at the beginning of this century) (19).

The contributions of the new sciences, psychology, sociology, did much to re-inforce the social existing system in Europe and in the rest of world, with the exception of the Soviet Union, where Stalin's hard dictatorship imposed an educational system, that using all contributions of science and even some doctrines much fought by Marxists, like structuralism, had the purpose of disciplining the young generations to complete respect of the new socialist state, whose ideology and goals were totally contrary to those of the western capitalist powers.

V.2. The socialist experiences.

After the Bolshevik revolution the world took two different directions. For sixty years the defenders of the capitalist system have tried to adapt a school to the socio-economic developments of capitalism, and for sixty years, the Soviet Union and the rest of the socialist countries have aimed for the opposite.

The newly emerged Third World sporadically has also said something about education, but only in recent years. The countries of the Third World have belonged for many years to the sphere of influence of the great capitalist powers, and were submitted to their cultural

influence. Still today, in most of these countries, this tendency continues. This is a general feature found in the Latin American educational reality.

Though controversial, we maintain that education has played no neutral or apolitical role in society. Neither has it been the means of changing society as some people continuously repeat. Rather, it has been a way to "bettering" society according to the ruling ideology. In general terms, this defense of the existing social system through education has occurred under capitalism and socialism.

Let us look at education in both worlds:

Capitalism: The most influential philosopher in the capitalist world in our view is the American John Dewey (1859-1952). The value of his contributions to education lies in the seriousness and in the system he gave to his proposals, and his description of complex problems derived from the development of logics, psychology and sociology.

However, Dewey's ideas, especially in the sociological field, including education, are in the end, not so universal as many of his admirers claim. In fact, Dewey is the founder of a philosophy attached to the needs of the ruling system, in his country and in western Europe. Dewey the young was a fervent Hegelian, but his pragmatic tendency and insight made him drift away from Hegel as soon as his ideas became mature and definite.

By 1903, his "Chicago School" of Pragmatic Instrumentalism was in full popularity, and the educational experiments of the "laboratory school" were the main innovations of American school at that time. More than Emerson, Dewey conceals capitalism with the idea of democracy, and more than positivism and naturalism, following the structuralist trends of his time, he gave capitalism a complete body of educational ideas.

In 1917, in his "Creative intelligence", Dewey

wrote:

> "Philosophy recovers itself when it ceases to be a device for dealing with the problems of philosophers and becomes a method, cultivated by philosophers, for dealing with the problems of men".

His ultimate is"experience" which is for him literally a name for everything: "it is not experience which is experienced, but nature -stones, plants, animals, diseases, health, temperature, electricity, and so on". His concept of "experience" and his dialectic conceptions, derived from Hegel when he was young, took a different direction from the socialist Marx. His conception of labour and production were utilitarian and closely adapted to production, the inherent characteristic of capitalism: "Margaret's song in Gounod's "Faustus" can well show the old work of spinning..."

His basic ideas of democracy and education are the basis on which an immense amount of educational literature has been written, regarding all topics: educational psychology, sociology, technology, etc., and specific disciplines such as the theories of achievement, child's and teacher's behaviour and school organization.

Under a stable social and economic system that has so far resisted its internal crisis (USA and Europe) Dewey and his followers constructed an educational philosophy that can be defined as pragmatic.

Socialism: With the triumph of the bolsheviques it seemed that marxist and even rousseaunian humanism had reached their historic application. After tsarist rule, the Soviet educational system guaranteed the right of education for all. The 82% illiteracy rate virtually disappeared under Stalin's rule and the school system based mainly on "polytechnical education" was decisive in the rapid and enormous development reached by the USSR in three decades.

Labour school, both in rural and urban areas, with mystic and idealism, characterized Soviet education in the first years of the new nation, ruled under the banner of the"dictatorship of the proletariat". Dictatorial rule was officially justified by Lenin as the defence of the socialist state against "internal enemies of the Revolution" and "imperialist aggression".

However, Stalin's burocratic, despotic, and profoundly anti-democratic rule distorted not only the educational activity under socialism, but socialism itself, which Lenin claimed to be "the real democracy", as a counterpart to "capitalist formal democracy". With Stalin, the state was in fact totally separated from the masses of the people who lacked organization. Stalin and his clique seized total control of the state and of the Soviet Communist Party.

Today, it is said that there is an effort in the Soviet Union to deprive education of the old vices of stalinism, i.e. total subservience to the state, chauvinism and stern discipline. However, censorship of cultural creation makes one doubt that. Besides, a certain rigidity, not even found in the twenties, does not support the belief that education in the USSR has really reached the high peak -dreamed by the utopists and Marx himself- as far as the formation of a free individual is concerned.

It is our view that not even if the majority of the people support a given dictatorship, is dictatorship good. It is the people's real participation in the state's decisions that eliminate the possibility of the existence of any kind of dictatorship. The degeneration of any "real democracy" as claimed by Lenin, lies precisely in the consequent burocratic rule derived from any kind of dictatorship. The dictatorship of the proletariat, i.e. of those who work against their exploiters in order to end them as a class, and thus creating conditions for Communism -as proclaimed by Lenin and

less strongly by Marx and Engels- has not proved convincing, except politically, as an arm to preserve the power of the party, for national or international reasons. Education in nearly all socialist countries has been a means of mass indoctrination and of training of professionals to achieve quick development. The latter has proved efficient, but the former, in our view, has characterized education as dogmatic.

As in revolutionary France, a new state in danger is necessarily hard and oppressive. This can be applied to all socialist states shortly after their foundation, or to the countries that even after some decades of socialism suffer from economic boycott, military aggression and still have the problem of giving their populations security and food. In our view this can be applied in a few specific cases.

It may be pointed out that the danger of capitalist influence with its ideology of consumption and individualism, and the danger of imperialist aggression, make dictatorship quite necessary. As already stated, this might be the case of weak socialist nations, in the economic and military fields. Socialism must, in our view, take into consideration what is really happening psycho-socially, leave aside dogmas and aim for new ways. Although in all socialist countries, except in China and Albania, Stalinist vices have been condemned, these vices are still there, particularly those of ideological repression and contempt of new initiative and ideas -that are obviously disorderly- which come from "under".

In the Soviet Union, education firmly serves the state. However, it does little ideologically to reinforce socialism. Texts in the field of philosophy, economics, sociology and everything which can be politically important to the state, are all official and duly censored. In some countries of the socialist camp, texts

in the fields described written by capitalist-oriented writers are not published, and their reading must be officially authorized. It looks like if the state were not sure of itself, and must close against the enemy. It must be pointed out, on the other hand, that in countries like the USSR education is technically highly pragmatic. In our view, it is only efficient in this respect, if one thinks of the possibilities that, in theory, a socialist state must give their people.

From among the many authors consulted, socialist education takes from modern sciences, particularly psychology, everything that may serve the educational process. Thus, problems like lesson planning and achievement are technically treated, similarly as in the capitalist countries. However, statistical or laboratory information is scarce which makes any contribution of education under socialism of little value abroad.

Thanks to personal experiences "in loco" we could observe two important examples of socialist education, in China and in Cuba. A hard and dramatic state of underdevelopment -particularly in China- with all its social inequalities, characterized these two countries before socialism. The Chinese "popular commune" and the Cuban "school in the countryside" are important contributions to any investigation of educational change in the rest of the Third World.

China's popular commune: China is a peasant country. Around four fifths of the population, estimated ca. 900 million, live in the rural areas. Although the country is indeed enormous (9.600.000 km^2) nearly half of it is not populated, mainly due to the condition of underdevelopment that makes the construction of new cities and roads very difficult, and the problems derived from too populated regions whose hard land and weather conditions require advanced techniques to make them populable.

The Chinese popular commune is the basic rural

organization and contains an estimated 700 million people. The revolutionary war that started in 1926 elaborated a strategy of "liberated zones", conquered regions in which a revolutionary government exerted total power. The first popular communes were established in the first liberated zones.

After the final triumph of Mao Tse-tung's armies, the historic evolution of the Chinese countryside was rapidly accelerated: today the whole rural China is a compact set of 50.000 popular communes.

The communes are a sort of independent cities. The state assigns economic goals and they, autonomously attempt to achieve them, that is, the communes constitute an instance of grass-root decision making and economic self-sufficiency (20).

What has made the Chinese communes in the Third World popular is that, as a matter of fact, the Third World cannot develop following western models, which are in contradiction to the interests of the Third World, with its culture and reality. So, the Chinese commune, rather, "the Chinese model" comes to mind.

However, the Chinese commune is not only a result of socialism, but of the country's rural evolution. Traditionally, the Chinese were used to taking advantage of any sort of fertilizers; secondly, they accepted being mobilised from one place to another with no protest; thirdly, they were accustomed to hard labour; and lastly, they had an old custom of sharing food. All this as a result of over-population and subhuman exploitation of nearly 90% of the country's population. These conditions made a most authoritarian and ideologically totalitarian central control possible. The prestige of the Communist ruling party and the loyalty of the Red Army went much furhter than the simple autonomous self-government of the communes.

Since their beginning, and much more since the advent of socialism in October, 1949, the communes have made changes in traditional education in China that had already had some progressive changes since Sun-Yat-Tsen's liberal government which was established in 1911. The new regime re-orientated education according to Marxism and Maoist ideas. After a number of re-adaptations, the educational system finally stabilised in 1958, with the "Great Leap forward" which was a deepening in collectivization and mass indoctrination. The orientations were:

1.- Education must be combined with productive work.

2.- Education must serve "the interests of the proletariat" (this phrase is synonym with the Party, which is the self-appointed absolute vanguard of the proletariat).

3.- Education must be under the Party's control.

The Soviet model of "polytechnical education" began to work in the whole country, as these new dictatorial measures were applied. Big urban factories began to have their own schools, primary and secondary, for children and adults, and also the so called "free-time universities" that are established in factories (they are the equivalent of polytechnical institutes). At the same time, all schools had small factories or farms.

Political unrest came to the surface in the mid-sixties. The party lost its monolithism and mass uprisings were reported, led by moderates. Armed suppression came together with the "cultural revolution" and the young Red Guards, whose excesses are well known.

The need of internal suppression of dissidents and the split with the Soviet Union made the regime harder, perhaps worse than the Stalinist era. The Chinese people are unaware of the state's policies and grass-root

decisions do not reach the upper spheres of power. The official ideology is now a sort of religion, even if the educational system claims to be based on a scientific philosophy.

Cuban school in the countryside: The achievements made in education by socialist Cuba are indeed impressive. Unlike China, the statistics that prove this are international (Unesco and other politically neutral sources). It must also be pointed out that Cuba is much more open to visitors than all other socialist countries. It is inserted in the middle of the western world and it is broadly penetrated by western information. Cubans can listen to international radio broadcasts and watch television from abroad. Unlike China, a visitor with some knowledge of Spanish can feel what indeed happens in the country, which makes Cuban sources of information reliable.

As soon as the Cuban regime declared itself socialist and became a part of the international socialist movement headed by the USSR, in 1961, education was appointed to serve socialism under the marxist-leninist ideology. Unlike China and the European socialist countries, political indoctrination through education is more relaxed and more open-minded. The revolutionary spirit is much more conscious, due to the constant danger to which the country has been submitted by US embargo and blockade, and the constant aggressions that for many years kept the Cubans constantly prepared to fight a war. Besides, Cuba has not known a dictatorship like Stalin's -that spread through eastern Europe- or like that of China, even though the state does not permit any organization out of its control. It is, so to say, a much softer dictatorship and with conscious mass support.

The Cuban government has called on the people to defeat underdevelopment "from the base", that is, respecting the people's organization. At the same time

it has called on them to defend the country from the aggression that for a long time has been a real possibility. Micro-mass organization has been a very interesting feature of Cuban socialism. In cities, factories, universities and in all rural state-farms, there are thousands of "Committees for the Defence of the Revolution". Defence and planning are their basic functions, which they really perform.

Under social conditions, the Cuban government had launched its educational policy.

In the first years of the revolution the Cubans innovated in curricula and centralized all schools, many of them newly built, due to the enormous growth of schooling. Soviet educational theories have become virtually official, although there is quite a lot of participation of teachers' organizations in the planning and general educational-pedagogical lines (21).

A new experiment gave personality and force to Cuban education. In 1966, in one of the most populated provinces of the country -Camaguey- 17.000 students concentrated on working in cane cutting and make general studies for 35 days. The students, as well as their teachers, were all volunteers (22). Today, according to official figures, this activity is a part of the school curriculum for 230.000 students, from ca. 10 to 20 years old. The experiment was called "the school to the countryside", and its success made the government establish "the school in the countryside". They are secondary schools which, unlike the first Soviet or Chinese countryside schools are not technical. They are, according to the government, a school that "conceives education, man's upbringing, tied to productive work, to creative work, according to the traditional conceptions of our country, according to the conceptions of José Martí..." (23).

The schools are co-educational, which was not a characteristic of pre-socialist Cuba, traditionally

sexually conservative as all Catholic Latin American countries (24). The schools have a small farm where the students perform manual work. The schools are boarding-schools and work five days a week.

The"Cuban school in the countryside", like the Chinese communes have been the object of careful analysis and observation by many states, particularly in Africa. Although the educational systems of all countries correspond to the social existing conditions in them -we think that a complete imitation of any mòdel is impossible- there is no doubt that the Chinese experience, in the first place, and the Cuban experience are playing now a strong influence in Asia and Africa, where newly emerging nations have adopted socialism.

At any rate, to summarize, we shall point out what is of interest for our project of a school, from the described socialist experiences:

The Chinese commune:Situated under the general scheme of the dictatorship of the proletariat, i.e. under total state control, the communes, educationally, have had basically only two purposes: polytechnical instruction and political indoctrination. The danger of socialism is burocratic rule, that is, when the state acts independently of the conscience of the masses, that have proved more dynamic historically than the states. The Chinese state is highly burocratic and pragmatic: repression of all dissidence and the obligation to submit to all state policies is a chatacteristic of Chinese socialism. To reinforce its power, the regime created the cult to Mao Tse-tung, even when he was alive. The Chinese leaders flourish their arguments with sentences like: "we only follow Mao's thinking", which has been defined as "eternal", "universal", "perfect", etc.

Thus, education in the popular communes has proved efficient only as an agent of eliminating huge illiteracy and for technical training. It has not made

the Chinese well informed, and above all, able to have a conscious understanding about what happens in the world. The state insists that the people must be happy due to the achievements of socialism. From there the huge propaganda about how life was in pre-revolutionary China. As far as I could personally notice, this does not convince all, especially the young, at whom the propaganda is mainly directed. Now, too many Chinese are used to socialism and obviously do not think of the past. Although the overwhelming propagandistic education, the state tends to lose ideological influence, as China loses its backward position in world politics and its economic dependance.

However, the Chinese commune is a model to many countries that have established socialism. Today's communes have lost their first democratic aspects, due to excessive state control, but imitations can be found in countries like Tansania. The imitation has proved successful,due to the fact that the Tansanian government has respected local conditions, as follows:

1.- There has not been much emphasis on hard labour, but rather, on social organization, which has been possible due to the richness of African soil.

2.- The country is not submitted to a hard autocratic dictatorship, which makes the Tansanian commune more free, less stressed and more independent from a central power, as the first Chinese communes were.

3.- The model has been applied in strict observance of Tansanian reality. Thus, labour organization, literacy methods, birth control, educational doctrines, etc., implemented by the Tansanian commune have respected local characteristics.

One of the most important successes of the Tansanian experience has been, precisely, education. With the assistance of Unesco and specialists like Paulo Freire, the "Mwanza group" taught literacy to two million

adults, within four years of work (25).

The Chinese commune was also imitated in Vietnam, in the fifties, and is imitated today in the newly annexed part. It seems true that as in Tansania, education has reached a high peak; as far as literacy is concerned (26).

The Chinese commune's educational organization seems to work well in the countries of the Third World that must develop from a very low state of underdevelopment, as is the case of many African countries. It can also be an important reference in Indian Latin America (Bolivia, Ecuador, Andean Peru, Andean northern Chile). The most important contribution of the Chinese experience lies in its applicability, in some way or other, to all Third World countries, in the rural areas. In theory, the Chinese commune:

-can be highly democratic, because of its autonomy.

-incorporates the young easily to manual work and national unity, thus helping development.

-is realistic and totally attached to real local conditions, which makes its educational activity lively and motivating.

These theoretical principles are valid for our proposal of a new school for developing countries.

The Cuban school in the countryside: The Latin American character does not seem to adapt to any kind of totalitarian rule. Unlike other socialist countries, base decision is a real feature of Cuba's socialism. Thus,"democracy under socialism"is not distorted by reality.

The "school in the countryside" is , in fact, the Cuban secondary school. Its leading principle is the old "labour school", that combines intellectual with manual work. Its purpose is more political than economic. These schools are not self-sufficient, because the

state finances them entirely. Their contribution to economic development -apart, of course, from the training of some kinds of professionals- is not relevant.

What makes this Cuban school most interesting is the application of the Labour school for the first time in Latin America, in all its force. Achievement is higher than in the rest of Latin America and the students feel happy, as they have sports, free time for their own interests, amusement and sexual freedom. Although they wear uniforms and have to stand up as the teacher enters the class-room the atmosphere of the schools is not tense. Political indoctrination is closely attached to Cuba's history and today's political world problems. It is not daily and it is based on discussions. This is not whatsoever the case in Chinese popular communes schools.

This type of school, is in our view, a historical result of Cuban experience. Cuba did not have an important educational activity before the revolution, schools were few and the peasant and working class children had very little access to education. In Chile, in 1973, under traditional capitalist democracy -that was quickly changing to socialism- nearly all children were at school. In Cuba, the change was abrupt whereas in Chile there was a long evolution, that would have ended in a sort of this Cuban type of school, if the Chilean socialist process had not been crushed.

Summary:

The educational experiences known in socialist countries can be well typified as dictatorial: that is, there has been an accumulation of facts that permit an organized and professional group of revolutionaries to seize all power and exert a dictatorial rule. In a short period of time the nature of the state has changed. The aims, the organization and contents of education have changed too. The masses have begun to be educated in a

new doctrine, which is received like the ultimate truth. For some theoreticians of socialism, this kind of experience is inevitable, for others it can be "softened".

The doctrine that has inspired education in the various revolutions described, is now in crisis.

In the advanced European countries the Communist parties have now introduced the term "Euro-Communism", which means a revision of the classic theories of Marxism-leninism. The same is happening in the Third World, in different terms.

As for socialist rule, in our view, historical experience has brought about an evident theoretical gap, which is closely related to education: that which refers to the "ideological apparatuses of the state". According to classical Marxism, the "coercive apparatus" of the traditional state can be only weakened with a crisis of its ideological apparatuses. This permits the revolutionaries to seize power, who, following Lenin, must prevent bourgeois ideological and military recovery.

However, dictatorial rule has provoked a crisis that Lenin did not well analysed: the acute and irreducible contradictions in the heart of the socialist state. Thus, dissidence was fought by Stalin on behalf of the defence of the socialist state, against its "class-enemies". The dissidents were, however, Communists who dissented from his rule. In this way, socialism lost ideological control, and has turned particularly repressive against ideological dissidents, who unarmed have proved invulnerable and evergrowing. That is, socialism can only be "the real democracy" proclaimed by Lenin if it controls the ideological apparatuses, which are parallel to military control. In other words, ideology must develop itself apart, free from coercive control. If a revolutionary state is not

capable of leading society with an ideology accepted by the people, it will become necessarily repressive.

All socialist states are repressive, anyway. But they are supposed to repress the right of "exploiting man", that is, to repress repression, to repress the minoritarian bourgeoisie. In our view, not only repression but also the necessity of everlasting sessions of indroctinating education, the cult to a doctrine and to a leader reflect a lack of ideological prestige of a socialist state. This, in turn, reflects a separation between the state and the people. In other words, the people, liberated by the revolutionaries, are not supposed to follow their leaders right to the end. It might also happen that to have followed a revolution at the beginning was due to admiration and gratitude to the heroic leaders and the revolutionary party, and not to a well understood political programme.

The described ideological gaps under socialism are a matter of careful study and quite a number of modern theories attempt to explain their substance. What seems clear is that all liberating processes are intrinsically original since their beginning until the establishment of the new society. There are, however, some common features, found in the best known socialist revolutions. One of these features, refers to education.

It is an evidence that socialist revolutions have never had any real educational philosophy. With the triumph of the revolutionaries a new state has been founded, and educational plans -conceived and made by the revolutionaries- have been applied. The prestige of the revolution and the dictatorial rule assure the implementation of these plans, highly paternalistic.

But what seemed to many impossible, came. In today's underdeveloped nations where the problem of

liberation is at stake, the formulation of an educational philosophy has been attained, before liberation. This educational philosophy with its programmes and methods are directed to freedom, parting from the oppressed, not from a liberating doctrine. It is an effort in the field of psychology to make the oppressed a real protagonist of the liberating process. Paulo Freire has founded this new alternative in the education intended to achieve liberation in the Third World.

V.3. Paulo Freire.

To Freire, literacy or any other teachable object can make man conscious of his condition of oppressed and move him to action.

In the Third World, in countries like Chile, or even his own, Brasil, his books are forbidden. In others, like Venezuela, Mexico, Bolivia and Peru, a few progressive educators try to apply his ideas to reality. In countries like Tansania, his educational views have been adopted. In the advanced nations, he is studied by some with profound admiration. Others consider him a utopist, ambiguous and simplistic, since, according to them, a revolution is more complex than his "idealistic" views. As for us, we consider his contribution to Third World education plans and liberation hopes, of a tremendous importance. We are sympathetic with his basic idea :Freire proposes liberation educational forms that respect man's own way to truth, which lies in his conscience, shadowed by unnatural factors, like exploitation.

Freire began his literacy plans in the early fifties, then in the sixties under the presidency of the social-democratic president Joao Goulart. A military coup d' état stopped his work. He went to prison and

then he was expelled from Brasil. He went to Chile, and under the Christian-democratic government, together with Unesco experts, Chilean teachers and university students put into practice a successful literacy plan, based on his philosophy of "education for liberation".

Freire starts from the socio-political principle of the existence of the oppressors and oppressed. Freire states that one of the basic elements of the relation appressor-oppressed is "prescription", that is, the learner is a mere receiver, who is denied the right to understand what by obligation he must believe. The crisis, according to Freire lies in the fact that the oppressed must "lodge" the thoughts his oppressor prescribes him in his own conscience. For Freire, exploitation contains a perverse sadistic element expressed in the educational prescribed form, from the oppressor to the oppressed. Says Freire:

> " ... this tendency of the oppressive conscience to inanimate all things and every one, based on the possession desire, identifies undoubtedly with the sadistic tendency. "The pleasure of total domination over another person or over an animate creature -says Fromm- is the essence of the sadistic impulse". Another way to formulate the same idea is to say that the goal of sadism is to transform "man into a thing", something animate into something inanimate, since through the complete and absolute control, living loses an essential quality: freedom " (27).

That is, in the oppressor-oppressed society, education participates in the control over the oppressed. Education becomes an instrument to oppress, with consequent psychological effects, that go farther than economic exploitation. Education takes the role of an agent of dispossessing men of their own conscience, and impersonalizing them by giving by force a conscience which is not their own. The best student is, then, the one who with the most docility accepts being "filled up", like a recipient, with the master's ideas. In this conception of education, that Freire calls "banking education", knowledge is a gift of those who think themselves learned. In this way ignorance becomes an absolute category, always found in others.

Against the "banking conception" of education, Freire proposes his"problemizing education". For Freire, the essence of conscience is its "intentionality", which puts communication in a second place. It has "intention" towards things and, above all, towards itself (28). For his literacy lessons, he chooses, thus, Socrates' mayeutic. The learner searches for truth in himself. The teacher is in the class only a sort of debate-coordinator. Freire rejects the traditional class for its"narrative, discursive and dissertant" characteristics. He believes that man is subject to constant challenge by reality, which he must answer. It is a game of decisions and alternatives. The result of this encounter of man with reality must not end with the domination by reality over man, but viceversa. According to Freire, three different types of conscience are challenged by reality: the intransitive conscience, with no relationship with time and space modifications, confuses challenges, turns to magic and does not engage ; the transitively naïve conscience, which unlike the

intransitive conscience, is urban and not rural, it has more capacity to grasp ideas, it dialogues, it lives, and makes the man who possesses it historical. But it is fragile, emotional, rather polemic than capable of dialoguing. If it does not evolutionate it can turn fanatic; and finally, the transitively critical conscience, characterized by depth in the interpretation of challenges, and by the search of causal principles. It opens to dialogue with a receptive attitude to what is worthy and what is new. The objective of education is to make man possessor of this type of conscience.

Dialogue is the basic factor in Freire's method. Dialogue is based on respect, and "love" and "humility". "Love" capable of acts of bravery, acts of "subjects, not of objects". The oppressor is a "coward", incapable of love. "Humility" means respect of "truth", "since every man is unfinished and perfectionable, who always has something to learn".

He calls his lessons "circles of culture", whose base is debate. Absolute ignorance does not exist and all can participate. To learn is not to repeat, neither is it memorizing. The process of learning must be conditioned by critical reflexion on the profound meaning of language, which contains the understandable reality (29).

As Freire does, we believe that the working urban and rural masses of most of the countries of the Third World are educated -at school or by the state's media- in an impositive way. Social and state institutions, essentially conservative, help to keep the masses quiet. The school curricula and the established values are considered a matter of specialists, a matter of the state. Like Freire, we believe in a "problemizing education", or rather, as he himself calls it, an "education-conscientization". Education

in our view, must be directed to the formation of a critical conscience, that weds and harmonizes knowledge of reality with knowledge of oneself. As Freire, we also believe that if education's goal is freedom, it must bring a consequent practice of it. If education intends to make a man possessor of a critic conscience, or rather, to make a slave aware of the wonder of freedom, the educational act must be a praxis of tolerance, respect to others' ideas and generosity.

Those are the basic ideas of Freire, about which a lot could be written. The criticisms made against his ideas are basically political. In our view, the critics do not take into account that Freire does not intend to make a way to revolution, a task he leaves to the oppressed themselves. As a matter of fact, his method is a counter-effort made through psychology study, to the effort made by the oppressor to keep his oppressed in his oppressed condition.

We think that in what concerns the educational problems in the Third World -a world that seeks liberation- Freire's principles are basically correct. But we think that these principles can cover a much larger space than that in which Freire applies them, illiteracy and adult education. In our view, the reality of illiteracy is nothing but one of the many expressions of the oppressor-oppressed society, whose limits are far beyond the rural illiterates, if we refer only to education. Since domination in Latin America corresponds to a total system of domination, the universe dominated by the oppressor covers all aspects of social life, including all levels of education. Thus, what Freire calls "banking" and "prescriptive" education covers to greater or lesser extent every school, every institution and every uni-

versity.

The oppressed, once he learns his condition, and becomes the subject of reality, will look for a concrete way to freedom. First, this way will be a search for "more education", as he will not be satisfied with only the first step. In a word, the oppressed, now consciously a free man, will search for the knowledge capable of guaranteeing him a systematic and rational method to achieve liberation. This will happen even in the countryside, where urban party-political agitation and trade-unions do not usually work.

This was exactly Freire's own experience in Brasil and Chile. In both countries, his literates searched for trade-union organization, and kept on going further in their liberation plans, engaging in political parties, etc. Freire's problemizing education puts at stake the established values in a polarized society. This makes his method highly political, since its effects are political.

In countries like Chile and Brasil, Freire was not able to achieve his final goals. He could begin because he had the consent of the state, there was a social feeling of a need for social changes as a remedy to poverty. Besides, the illiterate wanted to learn, due to political agitation made by the state and progressive parties. This last factor facilitated the teachers' job as they had their students already motivated, outside the class-room, or rather, their "circles of culture".

Freire's freedom education can only work where freedom exists, even if it, even partially, is co-existent with oppression, that is, even if it is in a transitory form; or if the power, or a part of of it, has freedom as its goal.

There is another form of co-existence be-

tween freedom and oppression: that derived from the development of a revolutionary struggle which has not yet got victory. That is, when freedom, is in process of growing quantitatively while a revolutionary movement -generally at war against traditional power, or exceptionally, the ill-fated Chilean experience with Allende- is winning positions in the search of state control. Education in this case helps an already functioning process of liberation. We find a natural connection between Freire and this kind of process, because his notion "education to achieve freedom" fits it logically: education as a means of liberating man will not come after a beneficial social revolution, but it works closely and together with the liberating process.

The first Chinese communes intended the same, but the initial spirit was not kept alive with the implantation of the Chinese model of Stalinism. Education may, at least in theory, demonstrate that socialism may not be a mere different form of oppression, if ideology -the first aim in socialist education- really reaches the conscience of the masses (30).

V.4. Ivan Illich.

The traditional school, both in advanced and in underdeveloped societies has been much criticized in the last years. Ivan Illich, an Austrian educator, who now works in Mexico, has proposed a kind of out-of-state education, i.e. an education that rejects school conceived as state institutionalized.

In our view, his popularity lies in a general disillusion with education in the advanced nations (31). His ideas, as a matter of fact, lack originality and scientific method. His violent speech and rethoric are impressive, as a first shock. However, his

ideas do not resist a methodic analysis based on reality itself. However, we consider it important to deal with his ideas, as a means of clarifying our own. We shall discuss two of Illich's most propagated notions:

The question of the state: Rousseau believed in an ideal state that never came true. It was long ago, when the destiny of France, Europe, and for the French revolutionaries, the world, was at stake. Illich, integrally rejects the state, father of institutions. However, this notion of his is vague. He assumes that the state is the principal agent of coercion and the main obstacle to society's progress, because it denies man freedom. If he proposes anything, this impugnation of the state means obviously its extintion: no state, no coercion, of any kind. The extintion of the state has a clear place in the phenomenology of Marx's scientific socialism. Illich, clearly wanting to take a politically neutral position with no scientific analysis of history and sociology, declares himself an enemy of institutionalization, as such, as if it were a static entity. As the school is, together with home, the means which with more strength imposes values and institutions, school must be reformed... even to the degree of its disappearance, as it is conceived today. In his book "Deschooling society", Illich says:

> "... the institutionalization of values leads inevitably to physical pollution, social polarization and psychological impotence: three dimensions in a process of global degradation and modernized misery ... I want to raise the general question of the mutual definition of man's nature and the nature of

> modern institutions which characterizes our world view and language. To do so, I have chosen the school as my paradigm, and ... other bureaucratic agencies of the corporate state: the consumer family, the party, the army, the Church, the media." (32).

We have stated that the present social organization in countries like Chile is oppressive and does not generate development instruments. At the same time, we have proposed the establishment of a new order, based on a new distribution of wealth, economic independence and people's participation in state decisions. Thus, we maintain that development and social welfare have a social way to achieve them. Freedom is, then, closely related to social organization. The stateless society, i.e. the society that does not institutionalize values of any kind, has its place only in the field of utopy, in the most ordinary sense of the term.

In our view, liberation does not necessarily mean the non-existence of a state, at least, in our days. On the contrary, liberation means the existence of a state to oppress the oppressor, in terms of only preventing his oppressive praxis, which is a concrete product of his oppressive conscience.

Illich's notion of separating the school from any sort of state -because according to him all states are oppressive- cannot lead to freedom, because the complete isolation of a school is impossible, what he seems to pretend to achieve through his experiment the"alternative school".

The alternative school: Illich is the most renowned responsible for a new tendency in education, the "alternative school". Traditional school, called by these thinkers "burocratizing", "disinvidualizing",

or simply, "repressive", is the element that rose a protest reaction, whose expression is Illich's alternative school.

The psychological conceptions that sustain this alternative school are based on the conceptions of natural education. A present trend in psychology, called "humanist psychology" has found a place in this experiment too. The alternative school does not, in our view, tend to be an important feature in modern education. Through an observation of reality, we conclude that this experiment cannot -we do not assert that this is its purpose either- change the immobility of the system. It is a phenomenon of marginal character and lacks unification.

Nevertheless, the psychopedagogical experiments performed in these schools are most interesting, insofar as they are based on the free education principles, contained in the natural and labour schools. But the alternativists like Illich seem to ignore that in terms of giving all education, free education and new alternatives are today virtually possible in emergent countries only, because these countries are in fact near a distabilization of traditional institutionality.

In newly liberated societies and in those that are in the process of liberation, there exist concrete forms of reaching liberation. Thus, our projected institutionalized school assures in the social aspect a connection between the school and the new society, as such, and in terms of continuity of education after schooling.

The alternative school is an island in space and time. Its students after schooling will face society again with all its values -considered noxious, polluted- and we doubt that they will not be influenced. A harmonious equilibrium between society and state

can produce a non-repressive institutionalized school. The task is to reach this equilibrium, which in the Third World we see as possible.

Illich also refers to the Third World. In his "Celebration of Awareness", he declares:

> "The time has come to recognize the real burden of schools in the emerging of nations, so we may become free to envisage change in the social structure which now makes school a necessity." (33 .

For Illich, the required social change has an obstacle in school. As school is"per se"repressive it will not permit the necessary freedom to imagine how to change society. He does not say he only refers to the traditional old school, which is, in fact, repressive, because it represents a repressive state. We maintain that if a community rejects consciously ("consciously" as conceived by Freire) the oppressive social order (a consequence of a given state of socio-economic crisis), it will naturally reject the institutions that sustain this order. In other words, the traditional school, an agent ofoppression, cannot co-exist eternally with the conscience of freedom. If the community possessor of this conscience is not oppressed, it will naturally substitute the old school.

Illich is skeptical about the present world. He jumps from the state repressive school (all schools in the world, for him) to his utopic alternative school. He is right when he says, referring to the Third World countries:

> "Schools in an economy of scarcity invaded by automation, accentuate and rationalize the co-existence of two societies, one a colony of the other." (34).

But this is the specific case of capitalist oriented backward societies. His alternative,

> "... to plunge our imagination into the construction of scenarios which would allow a bold reallocation of educational functions among industry, politics, short scholastic retreats and intensive preparation of parents for providing early childhood education..."(35),

even if it sounds likely to be possible, it does not have a place under repressive governments, which naturally, do not permit any educational activity out of their control. And continuing speculations, if this kind of education -even if it is exactly conceived by Illich- were applied somehow massively in an oppressor-oppressed society of the transitory type described (page 78) it would lead to the awareness of oppression, which implies the will and the right to fight it, through the seizure of power, which is represented in the state.

CHAPTER VI.

OUR PROPOSITION OF A NEW SCHOOL.

VI.1. Socio-political background.

As inferred from the previous chapter:

1.- Our school has its right place in our already described "democratic society which is in its way to development" (page 80).

2.- Our school is a state institutionalized school, where the state is conceived as "democratic", a contraposition to all kinds of repressive states, particularly, the Third World's capitalist oriented repressive states and the socialist Stalinist-state oriented.

The type of democratic society described is profoundly dynamic: there is a massive base discussion about the current problems of how to achieve development; there is a massive conviction of defending the process of development, whose ultimate goal is the making of social changes, destined to end with capitalist exploitation and set up a socialist society; social changes are being performed, together with basic economic policies: agrarian reform, statization of the strategic and fundamental natural resources and industries; the population is actively participating in the process through its base organizations, trade-unions, community organizations of all kinds (women, youth), students' organizations, etc.

It is impossible to advocate this society without taking into account the reaction of the enemies of change. The old élites manage to get support from abroad, and also get the support from an important part of the population, after the economic chaos they

have managed to produce. They also have the capacity to control the army, and above all, the decision to do everything, to revert any process of changes.

Our proposition of school is deeply rooted in the Chilean socialist experience. It was a theoretic result of this experience. Assuming that if it had had a complete application, no doubt through the passing of time it would have had corrections, as no social experiment can have an exact expression in reality of its theoretical formulation. Thus, we do not pretend to present our proposal as a panacea to solve educational problems whereever. It can only constitute a theoretical alternative to school organization in the Third World.

Our project has been given a social background based on sociological analysis. Notwithstanding this, our school has, in fact, a place in the future, as a probability. It would have been naturally more concrete, though not more scientific or systematic, to propose a school that would be simply an improved model of the traditional school, or a refining of the present errors. We have started from the total conviction, after our analysis of history, that the oppressed countries of the Third World will finally achieve freedom and independence. It is our view, that these countries are now in the process of getting their liberation, step by step. Socialism, thus, looks ahead for the poor countries, not only because the road to it has already begun to be walked, but also because the general development of capitalism leads to it. In other words, and entering the theories that deal with the future, we state that with our proposal we simply participate in the creation of a probabilistic environment in which alternatives are presented to be chosen after study, at the right moment in the future, and also, now in the present, in the right place, where the future has

turned into the present.

If we are "utopist" in any sense, it is in the sense that we do not feel "dystopist", contrary to the first term, which means belief that the future will be better, and not worse than the present.

VI.2. Pedagogical characteristics.

Democratic and free character of our school: In its organization, general functioning and decision making, this school is considered as one of the many social institutions, social organizations and groups of our type of democratic society.

Its hierarchical structure is accepted by the school community, because they all have participated in its formation, even taking into consideration the opinion of the pupils' organization.

Traditionally, the school has been autocratic. After 20 years or more in function, a teacher was appointed by the government principal or "general inspector" of a school, which meant an increase in his salary. The highly centralized school system facilitated his transference from one city to other, if he had the merits to deserve such promotion. The principal and the other authorities of our school are elected, are required periodical reports of their functions and their powers are limited, and do not surpass the authority of the"school council", which gathers the members of the school and community representatives.

The school will make all efforts so the pupils duly comprehend, discuss and accept willingly the objectives of teaching, their importance and the methodological ways to achieve them. The teacher will respect the pupil as a man in formation and expect from him a sound and possitive attitude. The school considers that the formation of a free man can only be rooted in a per-

manent didactics that respects his opinion. Besides, this didactics must not be paternalistic in the sense it conceives its democratic functioning and participativeness as directed to the formation of man, as a mere exercise. It must be sincere and part from the postulate that the young can also improve their school, a kind of society.

Didactic evaluation, must be mutual, both for the pupil and the teacher. It must be taken into account that the experience teaching-learning has a concrete human expression in the bilateral unity that is teacher-pupil. Its adjustments, corrections and improvements must not only be directed to the pupils' studies, but also to the teacher's teaching. Even though the pupil is young and does not possess a full formed critical method, efforts must be made to listen to his criticisms, because he is the person more in touch with the teacher. The arguments of "superiority" of the teacher (we have heard the comparison that makes the teacher the doctor and the pupil the patient) have been very much based on the authoritarianism's schemes: manager-worker, landowner-peasant, general-soldier, captain-sailor, etc., in which there is a clear conviction that the superior must be he who thinks, commands and decides all. In this way, there has always been a justification for all injustices, and for all the mistakes derived from the principle of the discipline that is followed without thinking.

Learning: It must be attainable and must part from the pupil considered as individual. It must take into consideration the learning interests, the aptitudes and vocation of the pupils, without making hierarchical distinctions among them (this problem is dealt with in detail in the sub-chapter "Our didactics", page 149).

Integral formation of the pupil: the school will be coeducational, and will seek a harmonious rela-

tionship of the components intellectual work, manual work, muscular and aesthetic formation of the body, art, in a sound environment provided for a natural relationship among boys and girls.

There will be special emphasis in taking the roots off the degrading image of manual work. This image has been systematically set up in society by the traditional supply and demand laws of capitalism, in which manual work is cheaper than the intellectual. On the contrary, our school will exalt hand work, and will make all efforts to support the training of the pupils gifted for manual professions. Extra-mural activities, technico-manual experimentation and creation, and the permanent diffusion of the importance of manual work in the solution of the problems of underdevelopment, will be the main activities to achieve this goal.

Continuity of learning: The ultimate objective of our school, as far as learning is concerned, is to form men self-learning for life. The school will try to give its pupils, the intellectual and manual skills to permit them to continue to learn in the following stages of life, and to face adequately the challenges that living will present. Thus, the school must emphasize its role of an orientating educational organization, directed to the rest of life, and not whatsoever a "wisdom temple".

Habit formation: The goal of our school is to form a given kind of man. This man must fit the interests of our kind of society. He must come out from school as a man with learning habits, responsible, generous and solidarious, and with a social conscience. The elimination of bad habits will consist of the formation of new ones, imposed by the group. In our view, this is the only secure and really pedagogical way to treat bad habits.

Groups are stronger than the individual, and they generally succeed in imposing their values, either good or bad. Not to follow the group means isolation and solitude. The persistence in the bad habit must bring about a new study of the methods taken by the group, and eventually the intervention of the school orientation department, composed of an orientator and a psychologist.

At any rate, from the very beginning, in case of a pupil's mistake, the group will begin by a forgiving attitude. Mistakes will then be discussed in an atmosphere of self-criticism, humility, friendship and constructive will.

In our view, bad habits are nothing but a result of social disadaptation. Whether they might or might not be corrected depends on how supporting the group is towards its all members. In other words, how "collective" the group is.

In the case of little children, it must not be forgotten that their faults are mainly based on their natural tendency of affirming their ego, their self, the basis of personality and thinking. Thus, the little child (from ca. 3 to 7) often expresses this tendency to selfishness for the things he possesses, aggression against the weak, stealing things, lying, destroying objects, cruelty to other children and animals, and desperate crying, sometimes near convulsion. Extreme prudence must guide the action of parents and teachers in dealing with the child, and careful attention must be given to his temper, home conditions and his previous life experiences.

Our school rejects punishment as a pedagogical instrument. If, after all efforts, some kind of punishment is advisable, it must never be cruel or humiliating. Neither must it take the form of physical torture, like corporal punishment, the privation of food,

of drinking or of sleeping, but it must refer to things measured as secondary.

At any rate, the success of punishment can only be measured in connection with how conscious the behavioural change has been. Thus, punishment must only be a learning experience. It is important to consider that only the prestige of the group, the fellow-pupils and the teacher are the basic guarantee when any sort of punishment is applied. The group must show love when punishing, and the causes of punishment must be absolutely well explained. It must never made in a state of anger, but in a calm and objective form. Nevertheless, we insist that punishment is not whatsoever the principal corrective. It is a last form of learning experience, only applied <u>once</u> and in the forms described.

The school as the pupil's place in the struggle for a better society: That the school forms a man of a profound social conscience, means that the pupil will be always aware of the fact that he needs his society, and that it needs him. That is, that he has a place in it as a free man and conscious of the validity of the goals that his society wants to achieve. This kind of man, must be ready to serve his society, rather than using it for its personal well-being.

The consumption society has made precisely the contrary. Opposing the education based on socialist philosophy it has exalted competition, the idea of the "self-made man" and personal triumph, which in theory gives material progress and power. The contrary, capitalist oriented thinkers say, is regimentation, massification, that give every man the same level, the same value. As for education, the traditional school in the Third World still insists on the ideals proclaimed by capitalism. The school, is, in short, a way to achieve wealth and power, the place to fight

for success. Thus, any sort of competition and cheating, must be considered natural (1). Therefore, without school no one can get a profession and will never be considered a respectable man, as a lawyer and a doctor are. In highly polarized societies like the Third World societies, a school is a factor of social tension and injustice.

In our school there will be no material incentive and no individual exaltation as a prize for high marks, traditionally considered equivalent to "the best work". Rather, the sense of duty will be exalted, effort rather than results. Solidarity and honesty will also be praised and stimulated. The well known "first prize" in many of the world's schools (including in socialist countries) fostered by the authorities and by the shallow vanity of parents, creates a sense of competition among the so-called "good" pupils, which annuls their capacity for collective work, the main form of work in society.

Our school will not emphasize the categories "success" and "failure". Marks will not be considered as prizes or punishments, but just an approximate indicator about the state of the learning process and the teacher's work. This indicator, among others (home conditions, psychological problems, etc.) will mainly serve to help the pupil find his way in social active life.

School's relationship with society: We define education as the way society through its state instructs the young generations in its institutionalized values and with the purpose of solving its needs at the moment of instruction. As we deal with values treated in a present educational praxis, education turns complex and contradictory: it must combine what is old with what is new, which in polarized societies -that mean a state in contradiction with an intransigent resistance of an im-

portant part of the people- takes the form of oppression. The situation is still more acute where the state is the representative of a very small part of the popular will. Thus, the more acute contradictions between the state and the people, the more repressive education is. And viceversa, the more the identification between the people with the state under the form of massive social organization, the less the crisis between education and the people.

We think this identification in countries of the Third World where development is directly connected with their survival, quite possible. If this identification takes place, the educational process will be characterized as follows:

1.- Motivation will start outside the school. Students motivated towards the general educational process, duly organized by the democratic state, assure a non-repressive education. Besides, the daily motivation, created in the class-room by the teacher will be considerably easier and natural, if the already motivated students attend a school that does not really take into account their interests and is -as the society integrally- highly democratic.

2.- The organization of the school will be democratic and it will assure the participation of the student, as a citizen in training, in all its decisions. There cannot be freedom in society and repression in the school in a really free society. The school must be for the young a clear reflection of society, if they are honestly asked by the state to collaborate in its plans. School is the place given to them by society to fight to achieve its goals.

3.- The school will not be separated from society. The school will really work in it. Illich's scenarios have their place in this type of school, perhaps more than in the alternative schools known in Europe and in USA. Curricula will be planned in such a way

that the constant contact between the student and the countryside, the factories, the streets and all kinds of institutions identify the school work as highly communitarian. The school will also collaborate in social activities planned bilaterally with the community, and will also receive from the community the necessary help and advice to perform education in a better way.

4.- The school is regional. As already stated, our school is mainly dis-centralized. It will follow a general national curriculum, but will have the power to organize it, modify it and enrich it according to the specific needs of the region where it works. It has been always observed that in countries that start a rapid and massive process of development, the regional economic needs make traditional state-planning difficult. To palliate an entangled and cumbersome planning there have appeared in full strength regional planning committees, to apply the general economic lines in a realistic and advantageous way. Thus, the school, must also be a part of this regional planning, and make its contribution accordingly.

5.- The school will look for self-sufficiency. Traditional educational organization gives the Ministry of Education the function of sustaining the school economically. In general, every school has a yearly budget which includes salaries, renovation and repair of building and equipment and funds for teaching material. In our school the educational function will be also orientated to facilitate national saving and capitalization.

Manual activity will be highly valued. The traditional "manual work" and "plastic arts" classes mustnot only serve educational purposes. They can also be a way to provide the school with its teaching own material. The schools in the Third World are materially poor, not only because of scarcety of funds, but mainly, because of technological dependence from abroad. Effort

and imagination can produce various kinds of teaching material, including electric devices to cope with the lack of modern projectors of different kinds. As it is the case of some schools that sell services, especially technical schools, our school may also do this, properly combining learning with saving. It has been observed in countries that have started development based on the general model described in this work, that commercial competition becomes irrelevant, because the services sold by the school are of secondary value, and due to the high growth of consumption of the masses. In following chapters, this problem and the "workshops for the construction of teaching material" will be dealt with in detail.

Relations with family and parents: In the poor countries families are large and tend to constitute evergrowing clans.

This is a characteristic of rural life in Latin America and other continents. This kind of family organization is based on a strong paternalism and authoritarianism. The role of the woman is secondary, as she has only to breed the children and keep the house. She must also perform rural work, in collaboration with the man, but as a servant. The state institutions and the Church -particularly in the past- legalized this status quo, that has become natural, if not sacred. Nevertheless, the social changes come, and women begin to perform different roles, all children go to school and oppression gives way to freedom. This brings about a problem, which has been common in all revolutionary processes: the contradiction between social change and tradition, especially in rural areas where revolutionary change of consciousness has not yet arrived.

It would be sectarian and totalitarian to advocate a complete cultural change. We advocate changes in those spheres which are culturally oppressive, and consequently an obstacle for development. We propose to educate

the family, and especially the parents, in the democratic philosphy of the new society. In neighbourhood organization, thus, family education will have vital importance. The process of change will never be fully assured in continuity and depth if the strong paternalism, authoritarianism and "machismo" (2) are not erradicated from family relations.

Traditional family education has declared the father's infallibility as a natural fact. In a process of change, where everybody is learning and adapting himself to new values, where the young are receiving a non-traditional education at school, and especially, where autocracy is being fought as a counterpart to democracy, the old persistence of the old authoritarianism in the family will necessarily mean a break between home and community.

The school will establish not only the necessary means for a permanent connection with the parents, but courses of parents' education, which will include information and discussion about child's psychology, child's sexology and physiology, sociology and training in self-criticism and practice of home-democracy. The success of these courses lies in the social motivation factor. As the students who attend school are already socially motivated, the parents can well have the same spirit.

Parents' education -as it has been suggested by the International Federation of Parents' education, with its seat in Paris, and by Unesco itself- must have the character of a university discipline. Thus, the universities can contribute to the school's work by providing this specialist.

The permanent contact between home and school will avoid the traditional and widely used "communication note-book" (3), unless it only refers to general information about the functioning of the school. The accusa-

tion made by the school to the family reflects simply the incapacity of the school to solve a pedagogical problem. Thus, a situation which is essentially schoolish is transferred to the home, with the obvious consequences. The home will never be able to appreciate precisely the reasons and real nature of the fault made by the child. It is also an act of humiliation and near sadism, equivalent to giving the scourger the lash for one's own torture.

The faults committed by the child will be only discussed with the parents (eventually in the presence of the child, if advisable) when the school has already used all its pedagogical instruments without success.

Dynamic character of pedagogy: This type of school must always be ready to adapt to the society's necessities for development. That is, it will be periodically submitted to the criticism of its members and society's.

Its structure will contain a special section for organizing activities and studies directed to the improvement of teaching and learning. This section will maintain contacts with national and international organizations for teaching improvement.

The school will be informed about the new theories and investigations made in education, in the country and abroad, with the purpose of using them in accordance with its reality. At the same time, the school will periodically report about its activities and experiences through a national bulletin made for this purpose, and will participate in regional and national conferences organized by the Ministry of Education to analyse educational experiences and discuss new theories.

The school will seek to maintain contacts with other schools in the Third World, particularly with those that face similar conditions and of countries that also

intend to cope with underdevelopment following, even if it is in part, the same road.

VI.3. The school as a social organization.

The word "organization" contains social co-relations and a rational consideration of the value that each part has in inter-relation with the others. In our view, in order to be capable of achieving the goals that development requires, a society must balance social participation (decision), evergrowing increase of political conscience, and social equality.

As one of the basic social organizations -comparable perhaps with trade-unions in our model of society- the school is organized in the way society is. That is, quoting Dewey, it is a miniature society. In summary, it is a democratic school, in its objectives and general function and organization.

Today the term "the crisis of democracy" is current. The American Trilateral Commission (4) has recently published a book by the authors Michel Crozier, Samuel Huntington and Joji Watanuki (5), stating its present views about the theme, referring to democracy in the adavanced capitalist countries and in to a minor degree in the Third World. The book reflects a deeply conservative approach to democracy, which must not exceed -according to the authors- the basic state and social order founded by capitalism.

The authors say that today's crises of governance are the product of different present challenges: international system (inflation, monetary stability, increase in oil prices, etc.), the functioning of democracy itself that means more unsatisfied demands made by the ever more organized masses, and the decreasing of the capability of the governments to satisfy these demands. Besides, the increase of political conscience, for Hun-

tington, has been parallel to the conscience of equality, which naturally clashes with the stability of market economy based on private property. In other words, Huntington's conclusion shows more concern for stability than freedom: There has been -it is his conclusion- an "excess of democracy", particularly in USA.

These neo-conservative views (6), highly influential in the American government (7) conclude after their theoretical analysis that:

1.- Democracy is one of the many forms to constitute authority, not universally applicable.

2.- Although marginality is not democratic, it is one of the factors that has permitted democracy to work.

3.- The best functioning of the democratic system supposes the co-existence of democratic values with aristocratic ones (8).

In fact, it is stability that is defended by the Trilateral Commission. Democracy, following this logic, can hardly be"the best form of government" (Churchill), andthe problem is not the form of government per se, but the degree of state's governance. Thus, a proper degree of governance can well mean the sacrifice of traditional democracy (9), now confined to the field of pure ethics.

This is what has happened in changing societies, where economic inequality and inadequacy between traditional stability and polarization have led to the armed defence of the system, by the traditional power.

Therefore, backward capitalism, in order to exist must be highly authoritarian. It can be observed that authoritarianism in polarized societies is quantitatively proportional to polarization, a political result of growth of political consciousness, which leads to the notion that socialism, opposite to capitalism, is equivalent to freedom and welfare.

The Trilateral Commission, in fact, the theo-

reticians of modern imperialism, suggest for the Third World countries the importance of first creating a stable order, and then thinking of democracy. Huntington, particularly insists on such things as stability, authority that saves society from chaos, violence and hypermobilization as a result of excessive democracy, "conservative change" to cope with immobility and subversion, and the elitarian character of politics (10).

Governance means efficiency for the conservative point of view, i.e. the capacity of the system to solve the problems that in a certain moment have a national character. However, the conservative theoreticians seem the forget "effectivity", a term used in sociology to denote the degree of the state's capacity to impose a general accepted order based on rules voted by the majority of the people. In the Third World, the Trilateral Commission suggestions fit the elitarian groups' and imperialism's necessity of military rule, that guarantees,in the end, the stability of the capitalist system in backward countries.

A non-democratic regime can be effective and efficient, but only if it is a transitory form on the way to democracy. This special type of regime is the product of anemergency situation and counts on the acceptance of the vast majority of the population. This is the case of revolutionary governments soon after seizing power and emergency situations in traditional democracies. In all these cases, there is a popular consensus, even though there might be tactical differences. The traditional coups d'état -an archetype is the military dictatorships in Latin America- claim to have come to solve the crisis on behalf of a majority opposition. In fact, it is a minority that seizes power and governs according to its philosphy and objectives, taking advantage of the disorder brought about by democratic rule in a changing society (11). Popular revolutions, instead,

after a hard struggle defeat in all cases a dictatorial power and set up the basis for a new society, represented in a state which represents the vast majorities.

The tendency of capitalist governance in the Third World is repression, which is not only ethically unacceptable, but also in economic terms. Over-exploitation of the working classes can only work as long as the masses lack organization, or during the period ruled by political terror. But the moment comes when repression weakens, giving way to political action of the oppressed (strikes, economic boycott), as a result of an organized movement. Hence, in order to exist, repressions needs the absence of social organization.

It is then inferred that in an autocratic society (see diagram 1), social institutions are completely apart from one another. Instead, our democratic model tends to unity (diagram II).

Our described society combines govern with participation. The power comes from the community and arrives describing a circle to the same starting point, passing through the state which is more executive than deciding, more administrattive than commanding. The school lies in the heart of society: its work is part of the community's work. The school assures the incorporation of its members to social decision, educating on the base of free participation. Thus, in our view, real democratic rule is possible, even in critical social situations, if popular participation through base organization is assured.

The national educational organization: The national educational organization reflects the general national political system (diagram III).Whether in a presidential, parliamentary or revolutionary regime (12), the state is only given the right to veto suggestions which may not be unanimous.

As shown in diagram III,it is the National Council of Education that dictates educational policies. The Council is highly representative, and its parts corres-

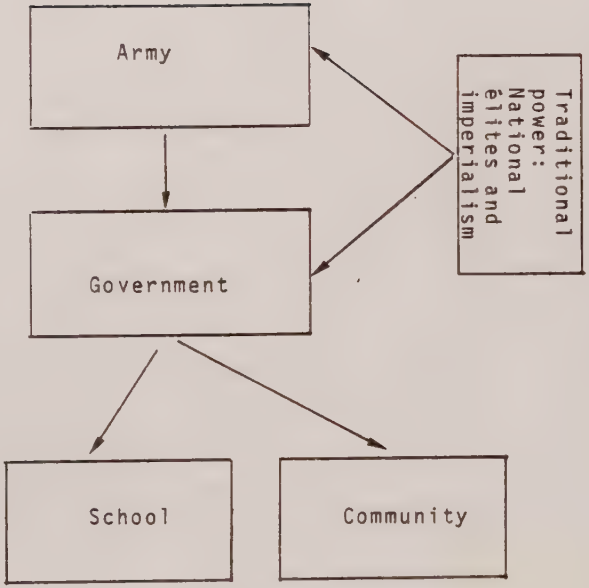


Diagram I: Autocratic model

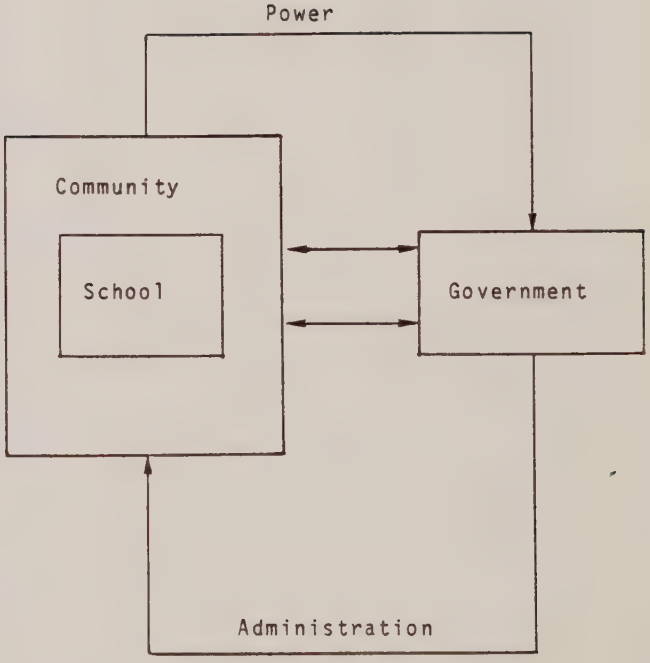


Diagram II: Democratic model

RELATIONS BETWEEN THE STATE AND THE SCHOOL

pond to base organization (13). The community representatives (church, universities, national trade-unions, etc.) participate in the Council as advisors (14), leaving the power of decision to the Teachers' unions, the federation of Parents' organizations, the students' organizations and the government. The general lines are not implemented in the base without the regional consent. The administrative apparatus of the Ministry of Education contains different secretaries (primary, secondary education; adult education; community activities of schools; etc.) that must represent the policies of the National Council of Education, through regional deputations. These regional deputations, together with the "regional school council" (a miniature copy of the national council, which is provided with the knowledge of the region and with a better capacity of prognostic) finally decide. In the case of definite impasses, the state assumes its executive role as such, and the regional deputation decides. In case the impasses refer to basic strategical points, and not only tactical decisions, there is obviously an unbalanced condition between community and community, i.e. the national council at a central level and the regional council. This secession will surely take form in other aspects of social life, which makes it a political problem, that must be solved politically. The only initial way to cope with this difficulty must be the discussion between the two councils, and the achievement of conclusions that conciliate governance with freedom and base initiative (15).

School organization: The school system will have three levels: the kindergarten, the primary school and the secondary school. We do not consider universities, although they may be in some countries very schoolish (16).

The school system, apart from being the con-

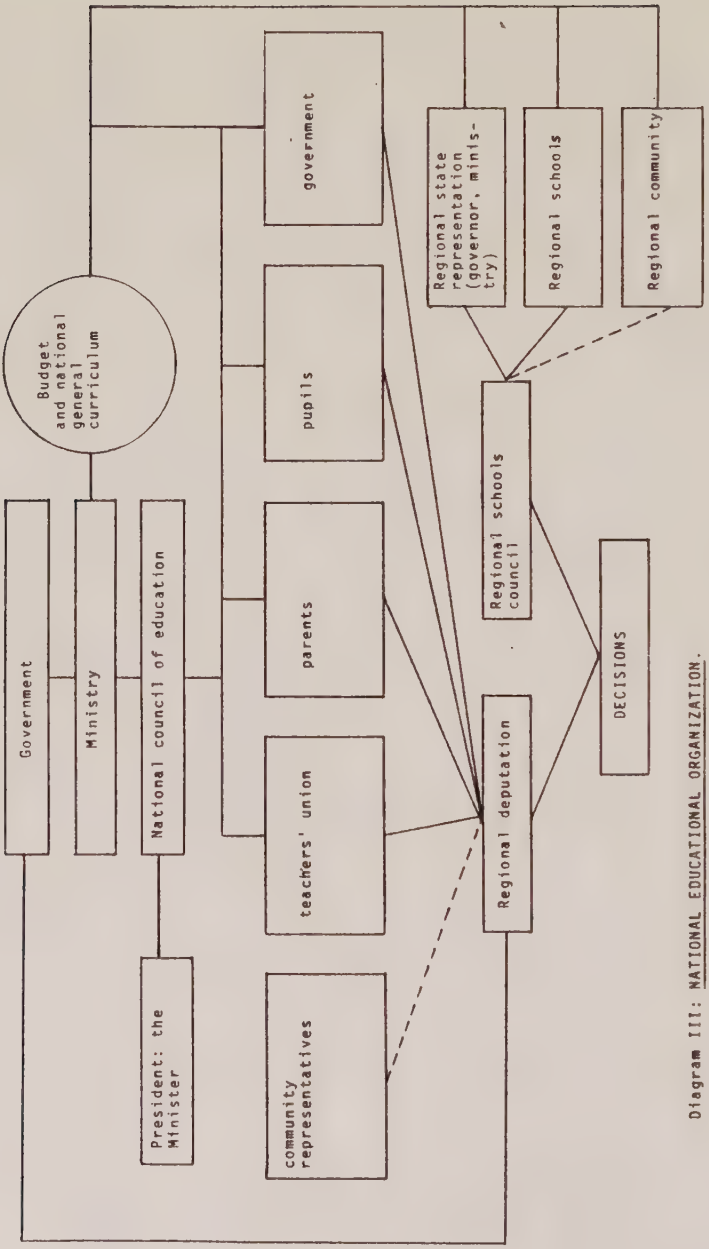


Diagram III: NATIONAL EDUCATIONAL ORGANIZATION.

crete means to perform the activity of education, constitutes the educational(career and study) promotion of man, from his first contact with school to university (diagrams IV and V). The traditional institutionalized education, in all capitalist countries have established a competitive type of school with the aim of assuring academic excellence in the jobs which are considered the "leading professions". It is as if the school intends to prove how different -rather, superior- is he who is"intelligent" and he who is not.

One of the expressions of the non-democratic traditional promotion lies in the fact that -apart from the evidence that school is not reached by the majority- those who, as a majority, attend the primary and secondary levels, are confined to perform minor jobs, as economic limitations, and university centralization do not permit completion of studies. This includes the "secondary school professions" (technicians of all kinds, accountants and other commerce trainees), and primary teachers. The expensive universities train the well-paid professionals, and it constitutes the highest peak of promotion, and the acquisition of a gainful employment and social position.

In our proposal for promotion (diagram IV), the secondary school prepares for the continuity of studies in different kinds of institutions, including technical universities (17). The new society will try to guarantee the right of everybody to be educated and it will also try to assure that the individual capacities for all fields of training will not be lost. The traditional promotion, instead, guarantees the old élites, possessors of economic power and national administration, that they will reach the highest levels of specialization, thus preserving their social control.

No profession will be reached in our school.

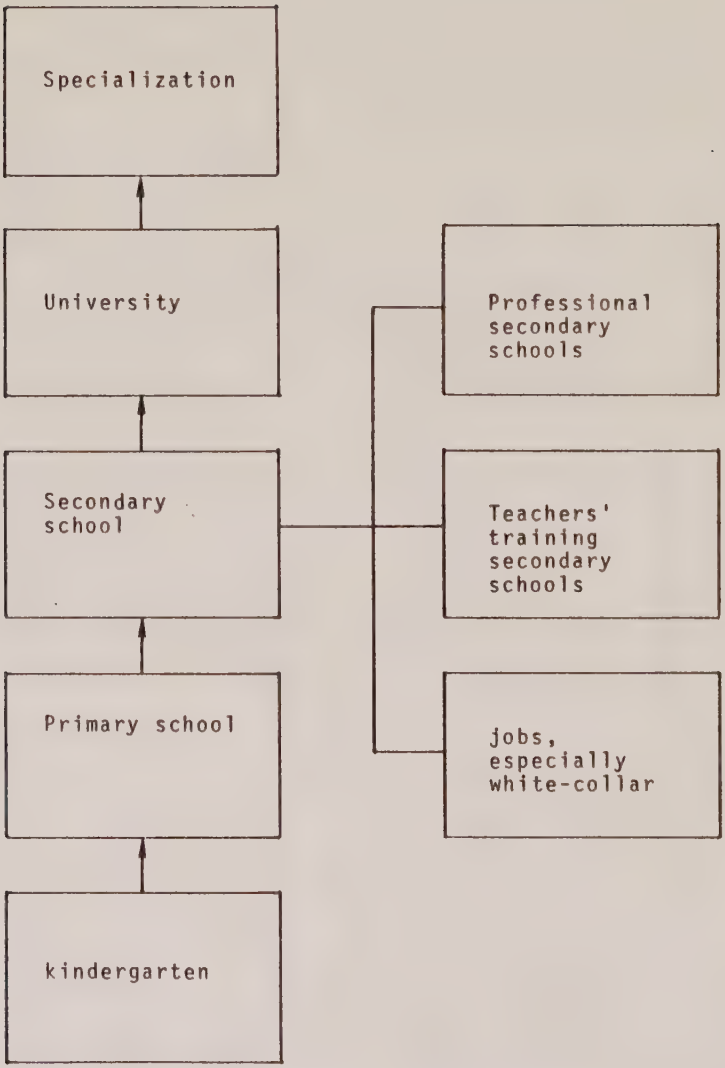


Diagram IV: TRADITIONAL PROMOTION.

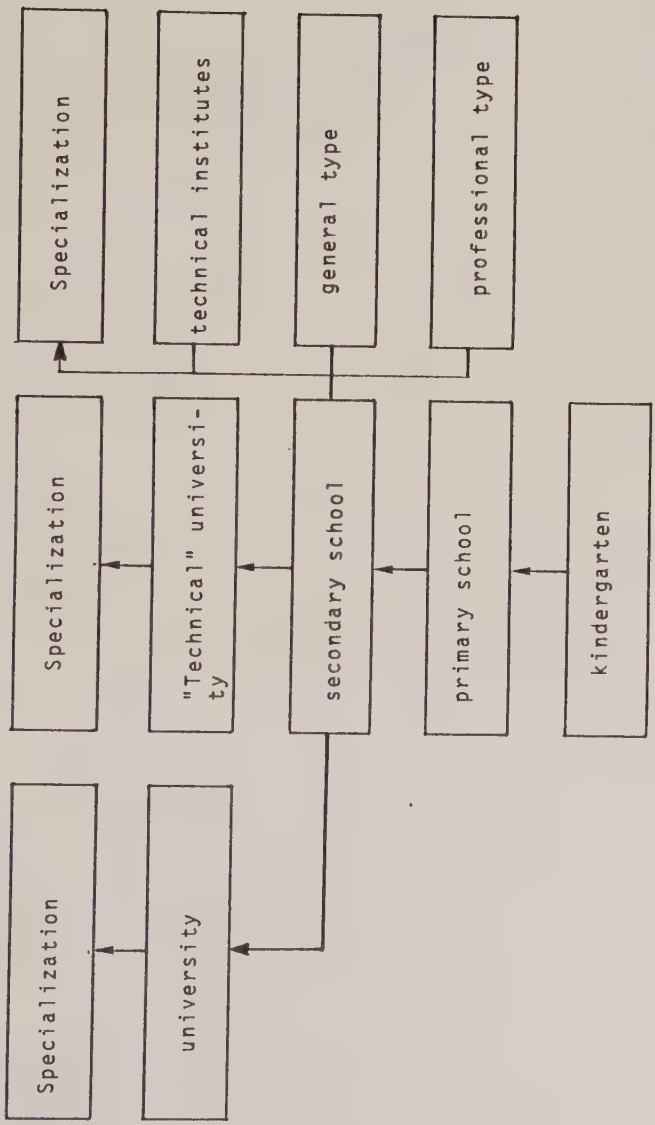


Diagram V: OUR PROPOSITION OF PROMOTION

Universities and technical universities and institutes will offer short or long-term specializations. Pedagogy will be considered as a highly specialized career, both for primary and secondary schools (18). It will also be emphasized that no profession is nobler or better than others, and that the mission of the schools, institutes and universities is above all "to educate", i. e. to form an integral social human being.

In other words, although the hours of training might well be many more than theoretical humanist training, or even, more than community work or field activities in the heart of the community (factories, land, etc.), professional training will be always considered a tool directed by a free, critical and socially engaged conscience, which is definitely the ultimate of the whole educational process. In this way, specialization will not be a possibility of social mobility, but simply the end of the professional training of a conscience apt to that specialization, in terms of cognative interests and aptitudes. To study, considered a "sacrifice" and an effort that must be rewarded in the traditional society, will be in our society nothing but an everlasting process. Those who will attend higher education to get specialization will perform a social duty, as all members of society, in the place assigned by the community and by their aptitudes. Decentralization of universities and a scholarship policy based on the new distribution of national income, will attempt to assure the right to education integrally, for all citizens.

Kindergarten: When Friedrich Froebel spoke about his "kindergarten", he really thought of a garden, in which children may be comparable with unfolding plants. It was a free school, patterned from Comenius's "school of infancy", and following the main lines of Rousseau's teachings (19).

At Froebel's time, "nursery schools" were inexistent (20), and he had in his kindergarten only children who had already left the"mother's lap". In all the countries that have started rapid development, the need of the incorporation of women to productive activities is a recurrent phenomenon. In advanced nations the tendency is to separate the nursery schools from kindergartens. Our view is, in this respect, different (see diagram VI).

We believe in "mother's lap" education as it is. The necessity of leaving the children"somewhere" while the mother works, must not be confounded with educating them. It is true that nursery schools provide a methodic education, that is based on the experience of nearly a century. But the role of the mother cannot be substituted, if we really want to form a happy human being. We think of the mother, not only as a breeder and first giver of warmth, love, self-reliance and security, but as a real educator, thus:

If the motherworks: she will be with the child at least the same time as the child is in the nursery school. She will also have technical advice to educate the child. The need to cope with underdevelopment by using women's work, must not endanger the future generation's psychological stability (21). The economic necessities of the society will involve less harm to the education of the child, if the impossibility of substituting the mother in the first years of childhood were admitted. The tendency to avoid mothers' fears has not permitted a full discussion about this problem in the socialist countries. In the capitalist countries, the situation is similar: mothers are "tempted" to work, in order to have the capitalist machine well working. In western Europe, mothers do not seem to be receptive to the warnings made by psychologist about this point.

If the mother does not work: The education of the child is a responsibility of both parents. But tra-

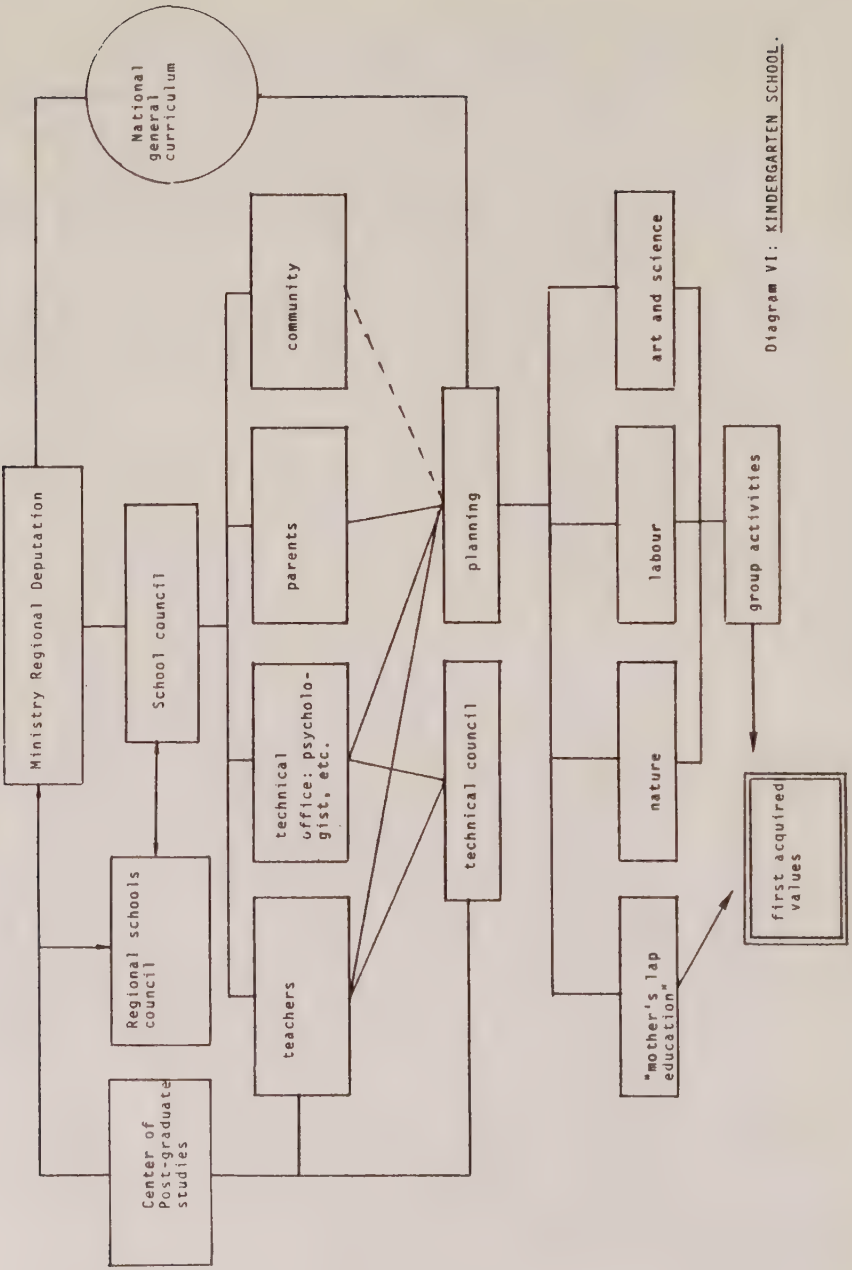


Diagram VI: KINDERGARTEN SCHOOL.

dition will surely still last some time more. Tradition has given the mother the main role as a parent. It is her who must remain with the children a longer time. In a backward society this is still more definite, as the man must perform a work far from home in industries or in the countryside. Fathers will be educated to perform "motherly" work at home, a task which seems to be difficult where roles have been functioning for centuries.

At any rate, the reality of the mother as the closest parent to the child, makes us suggest that in case the mother does not work, she should attend courses of childhood education, in the primary school where her children go, or in another institution. Thus, the link with kindergarten will be assured, as well as a coordinated, coherent and integral education. In developing countries, it is difficult to have complete nursery schools for all children. Nevertheless, in the areas where it might be possible, mothers will be permitted, and recommended, to have their children at least some hours per week in the nursery school. The purpose is to give the child contact to a relatively large group of children, thus preparing him, under scientific methods, for social life.

Our kindergarten will be concerned with the child's education, following the fields shown in diagram VI: after the mother's lap, a constant contact with the surrounding nature, in order to establish the link of man to his surroundings from early childhood.

In our type of society, the contact of the child with surrounding nature is related to the defence of the natural wealth of the country, the raw materials, whose property and exploitation is a natural right of society. The raw materials, constitute and still will contitute for a long period the basic source for develop-

ment in backward countries. Thus, under the direction of the school, the child will have affective experiences not only at home, but also in nature. His surrounding nature is, in fact, his land, which as a mother provides shelter and security, especially by means of providing material goods. To defend the land and its wealth, is the meaning of the concept of nationality given by the school. The contact with nature, besides, is the most elementary form of a praxis of freedom, and a secure way to foster in the child's mind a natural development of his own capacities, in all aspects: science, art, ethics.

Labour: The dominant idea of the kindergarten is self-activity and initiative. This assures the unfolding of the child's capacities at an early age. Interests and aptitudes lead the child to perform, in the form of games, quite disorderly activities, very well observable at home, or in out-door life.

The kindergarten must provide the child with as many opportunities as possible to develop his capacities, in an orderly, rational and systematic way, according to the general methods so far known, and under the conditions set up by Froebel himself. There will be no distinction or more relevance given to any particular kind of work, and manual capacities will be weighed equally with intellectual or artistic. Special emphasis will be put on manual work, by means of manual activity. Theobjective is not only to put him in contact with what might be his future work, but to promote in his conscience a respect for those who work with their hands, the only material sustainers of the social organization.

Under capitalism, either backward or advanced, manual work is badly paid, and considered a secondary activity. According to this view, it is the intellectual activity the leading factor of a society, and must be

better paid. In fact, the real intellectuals are not well considered, and the principle of accumulation only reaches those who work as independent entrepreneurs, or work for private owners. It is also observable in some developed socialist states that the intelligensia tends to control the state, and constitute a privileged minority, a consequence of a growing elitarianism of socialist rule.

Thus, a good labour education will be successful if society does not lose its participative characteristic and its representative structures. Ideas, in an everlasting process, must always come from the base of society, and should only be ordered by the intelligensia media, such as the universities. The link between intellectuality and labour can only be assured in this type of society, and with a permanent contact between them, in commonly programmed and performed activities.

The planning of kindergarten curriculum and activities is in charge of the School Council and the government. The government through its Ministry provides the general lines and observations about kindergarten, but it is the school council that plans the work, as shown in diagram VI, according to the specific conditions of the school, city, etc.

The role of the community is advisory, for the same reasons stated for the general national educational system (see footnote 14 of this chapter).

The primary and secondary school: At the age of 6 or 7, a child is prepared to enter primary school, if he has attended a kindergarten for at least a year. It is irrelevant in our work how many years make up primary and how many secondary education. That depends on the specific conditions of the country. In general terms, however, we think that primary education must, at least, have a duration of eight years, and the secondary a ma-

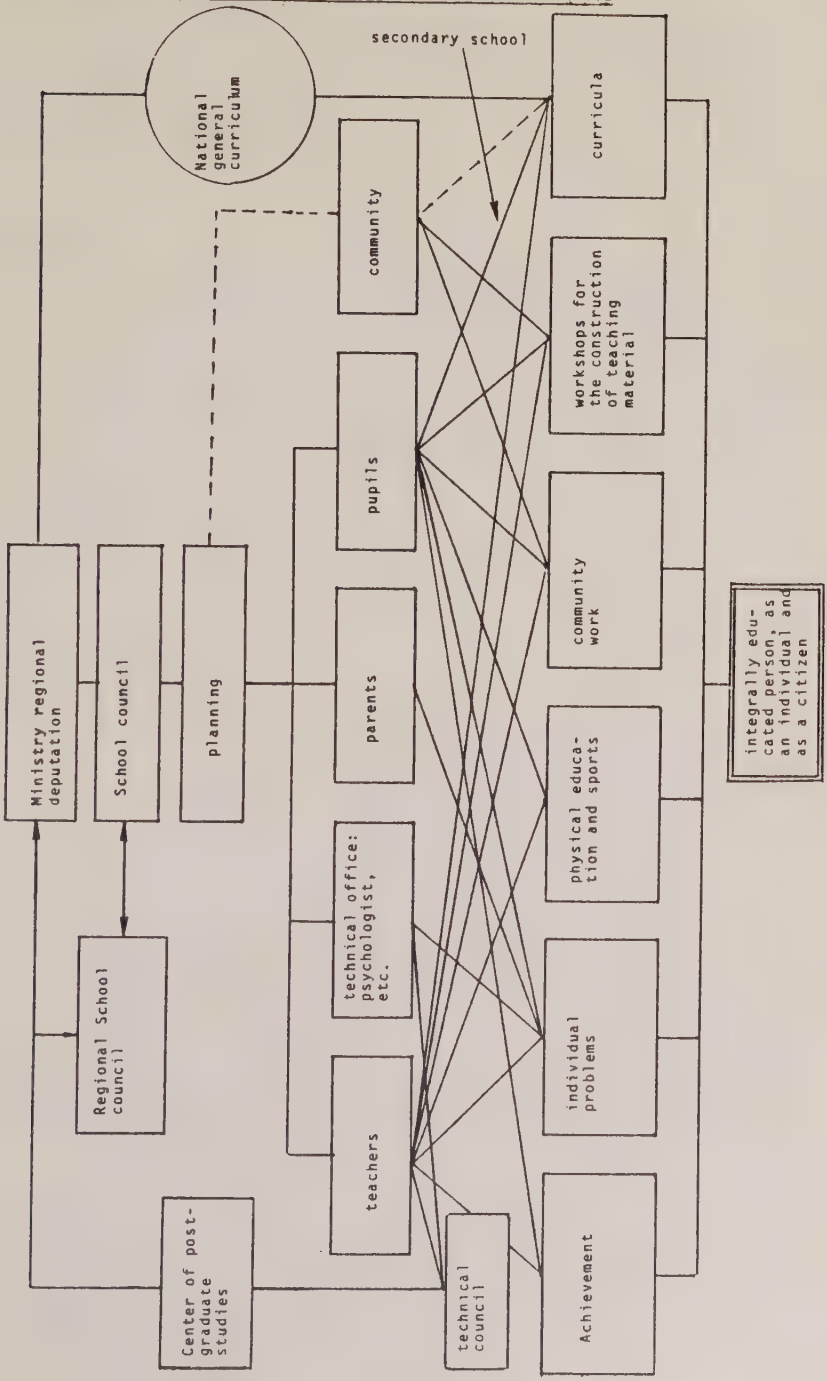
ximum of four years.

In our view, the end of primary education in about the fourth grade does not assure that the child will really enter a secondary school fit for his capacities. In fact, at the age of ten, or eleven, it is very doubtful that the child has really chosen a professional way in life, even though he might well be oriented at home or at school. It is also doubtful that the mere marks, or even the teachers' reports, can define the child's aptitudes definitely.

The choice of a knowledge field is related to how mature and independent the child feels from his parents and teachers. Sometimes to choose too early is a consequence of the prestige of a parent or of a teacher, or any person beloved by the child, and not a consequence of a full development of his basic aptitudes. Besides, the more information, in terms of general education a child has, the more it will be possible for him to make a good choice (for more details see chapter "Our didactics", page 149).

As shown in diagram VII, the primary and secondary schools are institutions that are capable of planning, taking into consideration the participation of its members. The school council, whose president is elected by the school members for a given period, is the highest authority, and it is representative. In it, representatives elected by the teachers, by the pupils and by the parents are responsible for the decisions of the school. The pupils' assistance office also has the right to decision making, due to its important function and professional competence. The community for the reasons already explained, does not decide, but it is involved in the specific activities such as the organization of community work and in the planning of the work of the Workshop for the Construction of Teaching Material.

Diagram 7: ORGANIZATION OF PRIMARY AND SECONDARY SCHOOL



The power of decision will be balanced, in favour of the teaching staff. This has nothing to do with the establishment of a meritocracy. Neither is it designed to disguise the dictatorship of teachers with a democratic veil. The reason is that, unlike factories, social institutions of voluntary affiliation, the school is:

1.- A professional institution, in which the work of instruction has been given to specialists, the teachers.

2.- The pupil is considered a man in process of formation, that is, not yet defined, especially if we talk of the age under 15 or 16.

Democracy at school must combine the right of the students to decide, with their limitations, natural to their age, as in dealing with political elections. The important role of this school organization is to prepare the pupil for democratic life, rather than giving the right to decide. However, the student will be heard, every time his organization decides so. The school will always ask him about what he thinks of his teachers, in human and professional terms. As we have said, self-criticism and evaluation will be mutual for those who teach, and for those who learn.

Our secondary schools will be of two types: of general and professional education. By professional, we mean technical professions which are learned through four years of training, and with the possibility of further specialization in a technical university or superior institute (see diagram V). It is vital to keep in mind that the entrance of a 14-15 year old boy or girl into a professional secondary school must be a product of a free personal choice, rather than a selection made after primary school. Our described society, facilitates the process of a good choice. It is in capitalist societies, particularly, where the competitive spi-

rit rather than aptitudes, make the liberal careers so popular (medicine, laws, engineering, etc.) and technical or manual careers so much less important, or less dignified.

VI.4. Our didactics.

The media of education is the process called "teaching". Teaching can be defined as that which orientates and controls the pupil's learning, according to educational objectives fixed previously. Following this universally accepted definition, in teaching two independent interrelated processes take place: teaching and learning (22).

The teaching-learning binomial covers five components: the teacher, the pupil, the educational objectives, the subject-matters ordered (or curriculum), and methods. The discipline that integrates these components is Didactics.

Didactics, society and state policy: Teaching is a result of the necessity of learning, and learning is a change in behaviour (23) made through experiences of different types: perceptive, intellectual, affective. The study of learning is far from being finished. It is a question as complex as the human mind. It is supposed that learning means changes in the nervous system, so far not identified, with the consequent variety and profusion of theories about their nature and effects (24). It would be enough to consider the complex variety of comprehensible objects, and the complex variety of variables for their study: psychological, somatic and social differences of individuals.

However, the behavioural changes implied in learning are observable, i.e. they have taken place. Moreover, these observable changes have been desired by those who habe made the curricula.

Thus, in our view, the most important problem of didactics is to define what educational philosophy fixes the desired changes. Put simply: as education is a social function administered by the state, what kind of state fixes these changes.

Dictatorial states tend to monopolize education. Under their rule, education takes the form of a very hierarchical structure, and a part of the institutional burocratic apparatus. This kind of state takes for granted that the social order is optimal, in terms of giving the citizens security, freedom and comfort in all spiritual and material aspects.

The beginning of the educational crisis under dictatorial rule, lies in the lack of agreement between the community -particularly the people affected directly by educational policy, i.e. teachers and pupils- and the state. The strongest learning experiences, that is, those that are capable of moving man to concrete forms of action are those of affective cast: the acceptance or non-acceptance of a determined social order is a learning experience, given by daily life, in a disorderly but permanent way. Other experiences, like those given systematically by the school, will tend to be weak, even futile, if the basic conviction of insatisfaction towards the surrounding social atmosphere leads to non-conformism, protest and frustration, a very common feature in the last grades of secondary school.

Cognitive interests: A learning experience must be a balanced interaction between the learner and the world. What moves someone to learn are the so-called "cognitive interests", inherent to man, curious by nature (25). The cognitive interests constitute the raw material with which didactics works. The cognitive interests, fortunately, cannot be permanently manipulated, with false motivations. Man tends naturally to have an interpretation of the world according to his

personal and free conceptions, and consequently, to self-education.

Thus, the acceptance of the curriculum and its objectives by the learner, is psychologically the "leit-motiv" of a successful series of learning experiences, gathered and ordered chronologically, during schooling. This acceptance is determined, basically, by the cognitive interests, and formally, by the aptitudes.

Aptitudes: Interests and aptitudes are usually confounded. A pupil is always interested in some determined areas, due to the phenomenon called by the Soviet educator G.I. Shukina "man's cognitive intentionality" (26). That is, the cognitive interests have the stamina to impel to action in a selective manner amid the surrounding alternatives that reality presents.

What must be aimed at is to improve aptitudes by satisfying the cognitive interests and by stimulating the child to achieve everything which is possible for him. Permanent questioning and the presentation of problems, with an active search for answers and solutions, in all grades of school can well make the child strengthen his aptitudes, giving him the necessary confidence in the primary school to choose his way in life well and early, and in the secondary stages to prepare him for active life, as a mature adult.

It is also important to say that cognitive interests, even though there might have a genetic factor, can be formed by the conscience (27), particularly by a political conscience. The best proof that man is not a mere product of biological necessity and "destined" to a specific nature, is that in many cases the state has been able to motivate the young to study specific matters (28).

Cognitive habits: The highest stage of the development of the cognitive interests is the formation

of "cognitive habits" (29).

Taking the cognitive habits as a sort of man's orientation to a part of reality following his selection, he will tend to study it in a multi-lateral way in order to know his essential properties. The school must provide the opportunity factor, so the pupil's wish to learn is always satisfied. Thus he can apply his knowledge to practical problems and appreciate what he has learnt, and also appreciate how useful this knowledge is to solve the problems imposed by life. The school must also provide the free stimulation factor, that is, he will not be obliged -not even indirectly by a prize- to see things in a way he does not want. Stimulus means that his work is reinforced and appreciated by the group (teachers and fellow-pupils) and by his parents. As man does not have the same interest for all his surrounding reality, his capacity to satisfy his cognitive interests, takes the form of aptitudes. The experiences brought about by the exercise of his capacities, if successful, will make learning a continuous necessity, that is, a cognitive habit.

During school, however, cognitive habits tend to weaken, as time goes by. In the first years, cognitive interests are closely linked with the newness that school represents, as a social position. This motivational factor makes curiosity still greater and the child is able to learn much and quickly. However, after the third or fourth year, the school loses its motivational strength. As it becomes boring, in the end it becomes authoritarian. This is so because the learning experiences offered by the school, which represents a permanent obligation, compete with new experiences, more amusing and more free, at home and outdoors, like TV programmes, public entertainments and the cinema. The problem, obviously, is more acute in developed socie-

ties.

The school must try to keep on being motivating, and that is not impossible in the developing countries, as other motivations are scarce. The school must only reproduce within its walls all the new sources of experience that are objectively attractive to the child at different ages, but it must also expand out of its building, always searching for newness and originality. In an age where boredom cannot be coped with by using moral arguments, the school must balance duty with entertainment. At the moment when the school is understood by the student as a duty, duty must be accepted consciously. The understanding of duty will be easier, in its right moment, if the school has never been coercive, that is, if it has respected the child's development.

Teaching methods: Methodology is the system that orders, classifies and defines teaching methods. A method in its turn is a systematic plan whose object is the presentation of information, and evaluation of the previously fixed objectives. A method is made concrete through a series of "techniques", i.e. the specific procedures determined by a given method (30). Thus, when we talk, for instance, about an "audio-visual method", we refer to the method implemented by techniques based on the use of image and sound.

In our school, there will be no barrier to any methodological experience made in the world (31). The vital point is to adapt methods to our reality by a well made elaboration of original techniques.

Our methods will aim to achieve:

1.- The active participation of all pupils.

2.- A critical comprehension of reality, and

3.- A further motivation to individual and group work.

That is, considering that the pupil lives in a highly active and democratic society, the class at-

mosphere must not be different from it. Otherwise the school will not reproduce society, and will not be a part of it and will bring about conflict with it.

However, the work to keep classes active all the time, is difficult. There are some inevitable facts that constitute an obstacle to making active and amusing classes:

1.- The pupils' preferences are never directed to all subjects. Sometimes, in spite of the teacher's efforts, there are pupils that are particularly slow in some subjects.

2.- There are classes that are very likely to be active, and others that are not. Drilling, repetition, reviewing and some forms of presentation may produce very active, cooperative and amusing classes, but there are classes that suppose more participation of the teacher, like the "expositive" classes, especially those that cover relatively abstract subjects or have wide contents.

To cope with these two problems, we suggest:

1.- The planning of all classes, following pre-planned curricula and units (32). This is a hard work, especially for young teachers. We think that through experience, the teacher improves his methods, comparing results as time passes. Besides, planning will be a group activity of teachers, a part of their work.

2.- The students will be periodically asked about their difficulties and their suggestions of how to improve the classes.

3.- All classes must be defined as"active", with the use of the so far known techniques for all subjects. That is, the school must guarantee a material background to achieve this goal, and the teachers must be well "aggiornatti" regarding methods (33).

4.- If a class is per se not likely to be ac-

tive, the teacher will always:

4.-1. develop simultaneaously a scheme with the principal ideas on the blackboard, or still better, show it with the help of an overhead projector or a flip-board, taking advantage of all possibilities to show illustrations, without endangering the objectives of the class and the covering of the contents.

4.-2. deliver previously a referential scheme, with the most important points likely to be understood without the teacher's help.

4.-3. make, as a feed-back technique, oral summaries, with the participation of students.

4.-4. avoid too much content per class. Oral summaries, additional reading and audiovisual sessions about the theme already presented in the expositive class, assure a basic learning.

5.- The major part of the "academic engaged time" (34) will take place in the school. Homework will be assigned only with the purpose of reinforcing, by means of individual or group work, what was learnt in the class. However, mainly, it will be individually directed, especially to obtain from backward pupils the acceptable minimum established by the school. Besides, the pupil must perform other activities, and not be confined only to being a pupil. Other activities provide entertainment, distraction and social contact, like sport, parties and the affiliation to social organizations. The pupil must be given the chance to perform all the activities that he considers important and capable of making him happy. The satisfaction of all inclinations are the basis of psychological stability, and this, in turn, the basis of his willingness to accept the necessity of duty, doing what is not preferred, for example studying the "undesired" subjects.

6.- Individual treatment: If the minimum achievement required is not obtained, the pupil must be treat-

ed differently, and other methods will be used, with the specific purpose of obtaining this minimum. It is quite important to state once more that all students do not give much importance to results, but to the effort they have made to obtain a given result. That is why it is the teacher's duty to be careful about how he evaluates and corrects, especially when dealing with young children. As we deal with a special type of school that functions in the described society, we assume the importance of the social moral inducement factor as highly important in achievement, together with well planned classes. However, the failure of Education can well be hidden by demagogy. In treating a pupil, the abuse of the social factor argument, produces frustration, not only towards the subject, but towards society. If the pupil is told: "Look how your fellow-pupils work, responsibly and doing a good job for the country. You, on the other hand..."; "If you fail, you are not a good patriot", etc., he may be seriously damaged psychologically, because incapable of demonstrating that,in spite of his efforts, he simply cannot learn, which is not a fault, he will feel a sort of a social paria. Even if he has not made all the regular and expected efforts, the political argument must only be used as one of the many recourses of psychological treatment.

We also suggest that instead of the common: "This is badly done, do it again"; "do the exercise 50 times", etc., the basic form to address a pupil with difficulties in a given subject will be: "you have worked hard, and I think that in this form (objectively the form is indicated) your work can be better"; "Your work is better than yesterday, and that is very good, although it can be still better if now you do this".

The pupil will be able to make an evaluation

of himself and be better prepared for self learning after school, if he is given confidence, the possibility of solving problems through individual treatment and if he is given the right to make mistakes more times than the group of his class that does not have difficulties.

7.- Finally, there is another question that remains:

We think of active and amusing, even funny classes. Teaching aids are inevitable. In our school, the students will participate directly in the fabrication of teaching material and media. The students will consequently able to manage the apparatuses they have made. We think that one of the best methods to cope with problems of achievement is that of the performance of monitorial work under the responsibility of small-group leader pupils, together with the commonest micro-teaching techniques (35). Micro-teaching and the so far known techniques of monitorial work will, in our view, be better and richer, if the pupils use teaching material and media made by themselves. If the pupil watches or presents as leader, a picture made by himself, there is an augmentation of the interest towards the picture. This situation fits Jaspers's theory of "division" (see chapter V.3. footnote 28), what Freire calls the "intentionality of conscience towards itself". Thus, not only communication is involved in this presentation, but a personal identification with the medium, a product of conscience and a personal manual effort.

Curricula: We define curricula as all the experiences a pupil has under the direction of the school. All curricula, as the whole educational process, imply a declaration of general and specific objectives, a selection of contents; organization of contents; and evaluation programs (36). Our curricu-

lum deals with all these implications following the basic principle of the identity between the school and the community, as far as the described objectives and forms of functioning are concerned.

However, some implications derived from our type of school must be thoroughly analysed:

1.- Decentralization of curriculum: In our view education becomes an expression of the exercise of freedom if both the teacher and the students are not obliged to follow a defined sequence of teaching and learning activities in whose construction they did not participate, and without the right to a personal manipulation of it. That is the reason why we think of a decentralized educational organization which naturally includes curricula making. It is our view that no matter how unified a society may be, its population is always relatively hetereogeneous. Environmental circumstances and home background are the differences that can always be found. In the most cases, we dare say, we find that societies tend to be plural culturally. Thus, to produce curricula for the "average" student simply hides government efforts to impose a simple programme.

We advocate non-highly structured curricula, not only because of the reasons already given, but also because they guarantee the full exercise of teacher's autonomy and the learner's right to know well the things that surround him. We propose, then, the making of a "minimal national curriculum" and of a "maximal regional curriculum". This, obviously means, a national basic ground on which the regional school councils (page 136) will construct curricula for the schools included in their jurisdiction. The schools, can also in their turn make changes and enrich the national-regional curriculum still more, with their own imagination. A continuous exchange of experiences among schools through

conferences, etc., is recommended. Thus, our curricula must be school-based, closely related to the local environment, and adopted to the needs and demands of the region's economy and culture. This is, in fact, the characteristic of the whole regional educational system which includes universities and other institutes. The role of the state is simply the making of a ground (minimal) curriculum for the different types of school, and an accurate distribution of them along the country.

2.- Global definition: Present conditions are unique. They are, in fact, life. Our curricula must be centered on the study of the present. The past is important insofar as the present is rooted in it. Its understanding gives one of the many clues to solving the problems of the present. It must not, however, with arguments like "the defence of tradition and cultural heritage" be given too much attention, because that reflects a tendency to avoid facing the present. It is not a coincidence that the most conservative regimes maintain this view, as it represents a defence of the old system.

The curriculum must be centered in the study of all current social problems, so that the student is prepared in school to understand what is going on in his society and in the world. In this way he will be also prepared against exploitation or manipulation by propaganda.

Curricula cannot be separated from the economic, cultural and social objectives from which a given educational policy is derived. As Unesco has pointed out "they (the educational policies) are determined by the political and social characteristics and choices of each state". Thus, our curricula must guarantee a close relation with nature, social life and the world of work, "with the object of preparing the child for his manifold responsibilities in a changing world, fitting the individual to his environment and -more particularly in res-

pect of the younger states- creating national and cultural identity (37).

3.- Vertical and horizontal coherence: In general, curriculum coherence tends to be only vertical: one stage is followed by another in a continuous pursuit of higher education, in different types of schools. Thus, a student that for any reason fails in the third grade of a technical school has his studies"incomplete", and becomes incompetent to use his knowledge anywhere, and incapable of following other studies, unless he begins again from the very start.

We propose the search of a balance between verticalism and horizontalism, for the following reasons:

3.-1. We believe in an interdisciplinary approach to education that guarantees a general and global view of all things. In this way, failure in a given type of school can in due time be solved by an accurate change. In the same way, a student can interrupt his studies at the right moment when he considers he must follow others according to his aptitudes, needs and tastes.

3.-2. In a changing society of the type described, schools tend to unite with others in common efforts for the benefit of all. The many out-of-school activities performed by the pupils, particularly that of working in specific projects for development, nearly always cover various fields. This experience puts students in front of different problems at the same time, which will make him very curious. If the school is not a closed institution, if it is, in fact, "life itself", it must be ready to be as pluridisciplinary as the experiences that the pupils are having constantly outside its doors, not graded and in a disorderly way.

3.-3. Verticalism is a tendency mostly found

in advanced societies, particularly in the Federal Republic of Germany. Students are selected young in order to be instructed according to their abilities and the necessities of a complex, sophisticated and efficient national economy. After primary school a student must follow a highly structured curriculum in one of the various types of secondary school, so that he becomes well instructed in a specific activity. In young states, horizontality and a balance of humanistic and artistic subjects with scientific and technical ones is a natural fact inherent to populations that have not become too dependent on advanced technology.

4.- Linear and modular curricula: Curriculum is arranged in a "linear" fashion when students are expected to follow a prescribed sequence of structured subject matters. Instead, in a modular arrangement portions of the programme can be ordered and used freely (38).

The typical linear organizational arrangement is represented by the textbook, that is, the teacher is not given much opportunity to personal creation. Still less the students. In the modular curriculum units can be selected in a quite flexible form thus fitting the spirit of our school. However, an exaggerated use of the modular type may lead to the necessity of a great variety of different materials, more cost and excessive work in preparation. Besides, even if the modular curriculum can count on a good material base, sufficient teachers to prepare it as a team and a flexible and democratic school organization, a complete disregard of the linear fashion will inevitably lead to disparateness and consequently to chaos and inefficience. We propose, then, a balanced curriculum as a method of dealing with a non-highly structured curriculum.

5.- Curriculum and the psychology of learning: the educative process and learning are complementary.

Curriculum, thus, should be as dynamic as intelligence, and in a changing society as changing as this is. It is for this reason that we think it judicious a continuous evaluation and recycling of the school curriculum. There are continuous changes in society, advances in scientific knowledge and changes in the pupil as he grows up, as his mind becomes biologically more complex and as he sees new things and has new experiences.

Our educational system must be ready for step-by-step or complete changes when necessary. Let us think only of one example: we assume that in a free society the young have the necessary opportunities for a sound and imaginative development of their intellectual capacities. At the same time, society changes from a repressive to a non-repressive state, a question, which, for instance, manifests itself in sexual knowledge and behaviour. In biology studies, sex is only introduced ca. the 11th grade in most of developing countries. Sometimes in religious schools, quite evidently in catholic and moslem, it is only fleetingly mentioned and it is kept as a taboo, especially for young girls. It is very clearly observable in Cuba, that the revolution brought about a substantial change in dealing with this problem. The study of sex has been given an importance that it did not have before. For the first time an early and cyclical study of it was introduced in the curriculum during the whole primary and secondary sequence of courses.

By the same token, the development process, as a whole, will bring about all kinds of learning necessities inherent to it, which will affect content, material, methods and evaluating procedures.

6.- Evaluation: The loss of effectiveness of curricula is due to various factors. The first is the national deterioration that time brings. Nevertheless, a curriculum may after a short time become ineffective

or show serious gaps for a certain type of pupils, and prove quite effective for others. It has been observed that in rural areas of the Third World, especially in countries with a centralized curriculum, achievement levels in rural schools gradually decrease while in urban areas it keeps a relatively stable pace. A regular quality control of curriculum must exist, with a careful study of all the possible data to determine the origin of curriculum deterioration. It may be that content is no longer as motivating as it was at the beginning of the application of the curriculum, that the teaching material is not adequate, school examinations are badly designed and applied, etc.

Educational research is closely linked to curricula making and curricula evaluation, and money must not be spared in financing it (39). Curriculum must also be evaluated by the community and the school together, at least yearly, following the organizational structures described.

SUMMARY OF SECOND PART.

In this chapter two basic concepts were developed:

1.- Our educational principles: we believe in what can be generally called "free education", i.e. the education that starts by asserting the capability of the learner to be an active part in the educational process, particularly in a society that bases development in the active and consciously accepted role of all citizens. We have found that the kind of education that respects the notions described may well take important learning from classical authors that emphasized equality and freedom, like Rousseau, Comenius, Ratke, Froebel and others.

2.- Character and organization of our proposed school: we start by considering the school, quoting Dewey "a miniature society". In the type of society described in this thesis, our school stresses the respect to the pupil as an individual, his participation as a citizen in the school system, and his personal aptitudes and vocational interests, with the purpose of forming a free man in a free society that is attempting to reach rapidly independence and development.

THIRD PART.

THE EDUCATIONAL-TECHNOLOGICAL PROBLEM AND OUR SCHOOL WORKSHOPS FOR THE CONSTRUCTION OF TEACHING MATERIALS.

"The developing countries continue to stress their dependence on foreign technology in multiple aspects, including such important fields as communications and education."

Professor Benjamín Alvarez, Universidad Javeriana, Colombia, 1975.

CHAPTER VII.

AUDIO-VISUAL AIDS: A DIDACTIC NECESSITY.

VII.1. Image and sound.

Social communication has taken two predominant forms in modern times: the written symbol and the mass audio-visual media.

The last important revolution in social communication has been the introduction of audio-visual media (1), whose magnitude, it can be said, covers all life. The so-called mass communication media of technological progress, and the necessities of what has been called the "mass society".

All anthropological disciplines -philosophy, ethics, politics, religion- dedicate much attention to the mass media of communication. Indeed, in the field of consumption and politics, for instance, mass media have proved to be highly efficient, due to their persuasive strength, making propaganda attractive, dignified and believable. Thus, it is said, media can be a form of enslaving man.

Positively used, however, there is no doubt for us that the rational use of image and sound in communication can play an important role, particularly in the field of education.

It seems that man's travel through history has described a circle: the first rudimentary and incomplete image was complemented and even substituted by writing. Today, writing and speech have been complemented, and even substituted by image and sound.

In education, the use of audio-visual media has always been justified as they -to say in a word- eliminate what has been called "noise", or interfer-

ence, that changes the essence of the message involved in verbal communication from transmitter to receiver. The achievements of psychology and technology have been brought to education throughout the last two centuries, and thus, audio-visual aids have been examined by all important contributors to education. In the first half of this century, such important educators and philosophers as Thorndike, Dewey, Montessori and many others have veryfavourably referred to the importance and use of audio-visual aids.

The massive use of audio-visual and the general conviction of their advantages date only from the Second World War (3). Since then the study and use of audio-visual aids have always been marked by two stages:

The first stage is marked by an excessive enthusiasm, and an absolute confidence in them, with little attention paid to scientific study about their nature and their effects in the educational process (4). Today, in the Third World countries, technology is developing, penetrating slowly or rapidly all aspects of social life, including education. It is important to mention the several deviations brought about by euphory and a naïve appreciation of media, now observable in these countries. It resembles that of the advanced countries in the forties and fifties.

Excessive documentalism: The message is conceived as perfect if its material stuff is near perfection, with visible animation, colour, sound and the subtleties that imply an exact copy of reality, which cannot always be brought along to the classroom. Reality is thus, presented as it is.

Documentalism maintains that speech may naturally alter the reality presented, and that it must be avoided, as much as possible. However, even though this method works towards the learner's auto-

nomy and amusement, and correctly applies the principle that the senses are the first channels of perception, a temptation to substitute the teacher is the logical derivation of an extreme documentalism. It is our view that a too free access to reality has much in common with isolated learning. A teacher who guides the learning process, presenting contents in such a way that additional information is given to enrich the essentials of the reality presented, who gives alternatives to its interpretation and systematically and orderly elaborates debates, discussions, group activities, etc., and who teaches in a spirit of freedom, is irreplaceable.

Abuse of the sensorial capacity of the learner: Colour, light, music and sound effects can be highly fascinating. In the free market consumption society, in politics, where the total control of the masses is intended, publicity has, with no doubt, triumphed, with a scientific, rational and methodic use of the surprising and rapid advances of technology, psychology (including learning psychology), sociology (in terms that it may determine the necessities and desires of the masses) and semiotics.

In education, as in publicity, even if the purpose is not the manipulation of the person, fascination through the audio-visual recourse, particularly when it is too elaborated, may very easily lead to a passive attitude of the learner and to an uncritical acceptance of the reality presented.

Technologicism: After the Second World War, the euphory about the audio-visual aids met with a rapid development of technology. At this time, particularly American educators maintained that technology had to be introduced into education, with the purpose of taking advantage of all its sophisticated recourses. It has been said that education is more"mechanized" e-

veryday and that instead of traditional educators, education must count on "trained engineers" able to handle new highly technified systems (5). Traditional education, highly verbalist and non-motivating would be fought by technology (6). However, the obvious danger brought along by technology, like documentalism, may mean -if there is an exaggerated dependence on it- the suppression of the instructor, the person who brings humanity to the class, with all its pedagogical implications. Besides, too much use of technology leads to a dangerous addiction to it. Even if it is probably too early to say, it must be considered that the natural tendency of man to making the least effort combined with the evergrowing technological development may -if man is not aware enough- lead to intellectual atrophy through the absence of intellectual exercise. Let us only think of the child that unwilling to do his maths homework rebukes his father: "Why is it only you who can use the calculating machine?"

Referring to the dangers of technology reliance, Edgar Dale wrote with accuracy:

> "We live in an industrial society in which modern inventions seem to have created educational problems faster than we can solve them"(7).

Aware of the danger, Dale proposes parting from Dewey's experiencialist theories, "to use" the audio-visual methods in such a way that learning will be always active (8).

VII.2. The audio-visual recourse used rationally.

The second stage is characterized by systematic study. Today we are in possession of significant discoveries that make educators prudent, objective and cold-minded in the use of audio-visual aids and techno-

logy. One of them is that of D.E. Broadbent, an educator and psychologist who in 1958, after long experimentation stated that the capacity of the nervous system to process the inputs given by senses is limited and that it cannot be controlled by man's will. Thus, the mental representation finally achieved is only a simplified summary of the real object, which is infinitely complex and able to give an unmeasurable information. That is, neuro-physiology warns that only a small part of the input reaches the higher levels of the brain. As if it had a filter system, the nervous system is designed in such a way that its peripherial part protects the higher levels of over-load by eliminating most of the information (9).

Another important discovery is that which refers to the simultaneity of senses in perception. E.C. Cherry discovered in the middle fifties that the perceptual system tends to function as a single channel system. His first simple experiment consisted in making a person hear two messages at the same time, one message through one ear, and the other through the other ear. The result was that the person could only report about one message and had retained nothing of the other. He could not even remember the language by which this message had been transmitted (10).

A decisive experiment that supports the thesis that the nervous system functions as a single-channel is that made in the field of neuro-physiology better known as the "Hernández Peón effect" (11). Hernández Peón andhis associates of the University of Mexico implanted electrodes in the cochlea nucleus of a cat (12). A regular click produced a nervous burst in the cochlea nucleus, the first relay stop in the way of the auditive nerve. A mouse was then shown to the cat, and even though the click continued to be transmitted, the bursts stopped. Not with the purpose of defining simul-

taneity, but to prove input selection, Broadbent observed that if a person is reading a book his "filter" works in such a way that only the information coming from the book passes to the brain, until a high priority intervenes,like the cry "Help!"As soon as the cry "help!" is heard, the book is no longer the source of information.

In a lesson, teachers use all kinds of instruments able to stimulate all the senses at the same time, particularly hearing and seeing. But well-trained teachers aware of the discoveries made by science organize their work accordingly.

For instance, in dealing with image and sound, the teacher will balance the relevance of both the visual and the auditive inputs. If one of the channels receives a significant important information, in a strong and quick manner, it is sure that the other channel will be blocked.

New research is being made into the same problem, and also about other variables that act on audiovisual aids, such as the problems derived from child's preference, age, sex, social environment, etc. An efficient use of teaching aids implies a correct application of psychology's achievements in the field of perception, a balanced application of modern technology, and a sense of reality about environment and about the learner. This implies the constant study of social conditions under which education is being performed, and their effects on the learner's capacity to learn.

CHAPTER VIII.

EDUCATIONAL TECHNOLOGY IN TWO DIFFERENT WORLDS.

VIII.1. Educational technology: a sign of development.

The audio-visual aids -as a teaching recourse- are naturally connected with the term "educational technology" (1), or rather, "modern technology", i.e. the application of exact and natural sciences to human work.

Today technology is controlled by the industrial societies that economically, politically and culturally dominate the earth. Although the less developed countries may use their ancient native technology, it could not be seriously stated that this kind of technology will solve their problems of backwardness. When the leaders of the Third World passionately speak about the industrialization of their countries, they refer to the technology which is a patrimony of the advanced nations. And when, by extension, many educators of the Third World talk about educational technology, they speak about the educational technology known in the advanced countries, with all its ultra-sophisticated apparatuses and their software.

Thus, audio-visual aids in education are related to modernity. The permanent introduction of technology in education is considered a normal feature of American and European education. This is not at all the situation of the backward countries, which shows dramatically the abyss that exists between two different worlds. In the Third World the majority of children have never seen a film, much less TV, and to say nothing of colour TV. Schools are poor and even in the most advanced developing countries, teaching equipment is only

found in a minimum number of schools.

It has been commonly accepted that the installation of heavy industry, previous to the industry of light electronic devices, begins to be more relatively convenient than import-based supply only after twenty or thirty years. The French economist Pierre Castella has pointed out:

> "Est-il moins cher pour un pays en voie de dévelopement d'importer les biens d'équipement dont il a besoin plutôt que de les produire localement? Les donées disponibles à ce sujet sont rares et d'interprétation difficile. Mais les comparisons conduissent en géneral à repondre positivement, le coût de la production domestique étant fréquemment de 10 a 60% plus elevé que le coût de l'importation correspondante... Les achats de technologie étrangère (licenses, brevets, service d'assistance technique), qui pèsent lourdement sur la balance de paiements, traduisent les plus souvent une experience des ingénieurs locaux en matière de conception, de production ou d'utilisation de biens d' équipements. C'est à l'acquisition de tels biens que sont consacrés la quasi totalité des crédits à l'importation accordés aux pays en voie de dévelopement... un pays qui s'industrialise ne peut se dispenser de faire l'apprentissage d'un grand nombre de technologies

> complexes. Qui plus est, l'apprentissage ne suffit pas, il faut aussi suivre le rythme du progrès technique international, dont c'est une banalité de dire qu'il est très rapide " (2).

Accepting as valid the hypothesis that it is less troublesome and less expensive to import than to produce, the traditional policy of the underdeveloped countries has been to buy well-made manufactured goods from advanced countries, for instance to supply necessary electric equipment in schools through import.

This policy is quite adequate in countries where social change and economic independence are clandestine philosophies. For instance, in Chile, this equipment is mainly intended for only a very few schools, those that Prof. Hernández defines as "those that can give an education whose objective is the access to higher education", only attended by those who can afford the cost of the studies (page 46).

VIII.2. The cultural problem implied in technology.

Evidence has thoroughly proved that the technology importpolicy has not solved the problem of underdevelopment. On the contrary, it has strengthened economic and political dependence, and has consequently strengthened class differences, imperialist domination, and fatalism about development. Still more, their prestige among poor countries has led to a form of cultural dependence. Science, quoting Piaget, is a cultural product, not only a set of cognitive behavioural conducts, but also a social institution (3). That is, besides its psychological character, it has a social meaning.

Technology is based on scientific research, more precisely on "pure" research. The high level of research in the advanced countries is obviously a historical result of their process of development(4). It is a social function with a defined place in the society's structure, and as such, its connection with the whole system is limited by the general cultural phenomenon implied in the harmonic movement of all social functions, not only in the synchronic way, but also diachronically, i.e. through time.

It is world history that has put the underdeveloped countries in their position. In most of them the ruling élites try to "escape" the historical process lived by the countries they rule by reducing their cultural life to that of the world centers. That is why in all these countries the "expensive" schools are sometimes an exact copy of those found in the advanced capitalist countries, in all aspects, including that of the curriculum. Dependence on foreign technology becomes then natural, as the dominant classes have incorporated it into their cultural values. A good example of this is the partial installation of colour TV in some underdeveloped countries, an expenditure in foreign currency which compared with the general backwardness of the country is simply a stark extravagance.

The sharp division between the priveleged minorities and the dispossessed is not only economic, but also cultural. This phenomenon is clearly shown in the educational system. The "expensive schools" instruct the ruling élites. They are not only well-equipped, but stress the preservation of the social status-quo and orient instruction to the cultural values derived from the historical processes lived in the capitalist world centers.

Ivan Illich is right when he says:

> "... Schools, in an economy of scarcity invaded by automation, accentuate and rationalize the co-existence of two societies, one a colony of the other" (5).

VIII.3. Educational technology in Chile.

Professor Patricio Rojas, a researcher of the University of Chile's Scientific and Technological Development Bureau declared that "foreign financing through credits to education, in the various forms that this is offered, is today an interesting and possible way, through international organizations and the capacity of the country to contract debts" (6).

According to the World's Bank (7), the debts of 84 developing countries (Chile included) increased from US $ 62.544 million in 1969 to 212 billion in 1976. On the other hand, between the years 1970 and 1978 the mean annual rate of industrial growth in the non-oil producing countries (Chile included) increased only in 5,1%, 1% less than the goal expected by the UNO's global strategy for development (8). Thus, countries like Chile contract debts at a rate much faster than their growth. Professor Rojas, however, representing his government's views states the necessity of contracting debts to import what education needs.

The Chilean education policy makers know that imported teaching materials will not reach all schools, but only a small minority. This corresponds to the notion of putting the schools meant for the dominant élites at the same level of the best equipped schools found in the developed countries, where all kinds of projectors, laboratories and all other

aids are available. As the ruling élites tend to be separated from the people, the overwhelming majority of Chilean schools lack even the most elementary aids.

Educational research in Chile is censored, and research works in dealing with teaching materials in Chilean schools are inexistent. There are, however, quite a number of speeches by government officials and schools' principals (all appointed by the government) that illustrate how poor schools are (9). Among the many researches made in the years previous to the military government, we have selected Ellie Guzzio's work "Audio-visual materials and their use in Santiago's schools", made in Chile's capital in 1970 (10).

Guzzio's research covered 75 Santiago secondary schools, of which 74% are private schools, not free. That is, the majority of the schools surveyed were in theory the best equipped in the country. Among the conclusions drawn:

1.- Only 8% of the schools are well equipped.

2.- 92% of the schools were not well equipped.

3.- The majority of the teachers were not well trained to use audio-visual materials, particularly electronic apparatuses.

As a highly centralized country, Chile's provinces are poor, the majority of the schools are government owned and extremely badly equipped. An interesting antecedent regarding this point is a research made in Iquique (11) by the English Department of the University of Chile (12). The research intended to survey the material available and the teachers' abilities to handle them. Among other conclusions drawn:

1.- Audio-visual aids and teaching materials

are very scarce.

2.- With an average number of pupils per school of 600 (20 schools were surveyed, of which 15 were primary and 5 secondary), it was demonstrated that only three schools had one single slide projector and none a film projector. 12 primary schools had no electronic apparatus at all, and only one primary school had a slide-projector.

It should be remembered that these surveys were made in Chile when there was a process of improvement of the educational situation.

VIII.4. A solution for the problem of educational materials in the Third World. The African experiences.

The countries of the Third World that have initiated a way to their development through the means of social change and independence are characterized by an evident integration and mobilisation of their populations. In many cases the need of survival of a recent popular revolution brings about a high level of social organization and mass participation. The harmonic interaction between the independence factor and political conscience can be the basis for the solution of the educational technology problem without the need to import. This is now the case of some African countries.

Decolonization in black Africa has brought about in many countries the establishment of radical socialist states (Angola, Mozambique, Guinea Bissau, Tansania) and some are still capitalist orientated (Zambia, Kennya, Zaire, Nigeria, etc.) and preserve in some cases sharp class differences. However, in all Black Africa there has been an important increase in school enrolment in recent years. Other areas of

the Third World, like Latin America, show in comparison with black Africa an acute stagnation in this aspect. While in Latin America school enrolment decreases, in 44 African countries, including five Arabian states (Morocco, Egypt, Algeria, Tunisia, Libya), from 1965 to 1975 schools augmented their number of pupils from 25.263 million to 42.032 million, and it is expected that in 1985 the number will be 60.715 million. The public expenditure on education for the countries of the region rose from US $ 866 million in 1960 to over 2.8 billion in 1972. Although these figures are not totally reliable due to the problem of using international exchange rates, they show that the average annual rate of increase in expenditure on education was almost 32% higher than that of the GNP (10.4% against 7.9%). (13).

African economic and social progress is rapid, but the rate of social progres is much faster. School enrolment increases have made the problem of school equipment based on imports particularly difficult. In November 1975, the Unesco Regional Office for Education in Africa sponsored a meeting of regional experts on educational materials, in Dakar (14). Not all African states participated in the meeting, and none of the participating countries could be defined as living a radical social process (15). Thus, the rapid growth rate of Africa and a general sense of democratic development (expressed, for instance, in the progressive school enrolment) has made it impossible to depend on imports in all aspects of national life. It has been considered urgent to reduce costs, and one of the basic solutions adopted was the large scale production of adapted and inexpensive educational materials and the creation of national and sub-national services for mass production and distribution of educational materials made in the

spirit of the self-made efforts policy, and preserving a national identity, that responds to the culture and conditions of Africa (16).

The Dakar Manifesto, issued in the meeting, sums up the notion of self-sufficiency and regional integration to solve educational technology problems, an experience that can be considered unique in the Third World. Although all emerging countries -especially those with socialist revolutions-have had to solve their problems of educational materials in an independent form, the large scale scope given to the solution, the scientific method used and the advantages taken from the advances of Pedagogy, and the pan-continental spirit given to the strategy adopted, made the meeting an important step in the history of Education in the Third World.

This is, in extenso, the Dakar Manifesto:

> "After having examined the urgent problems associated with the provision of educational materials and equipment required by the rapid expansion of education in Africa and the modification in teaching curricula in order to meet the cultural environment of the African Member States and the requirements of developing societies, the participants of the African Consultation on Teaching Materials convened by Unesco in Dakar from 26 to 28 November 1975, wish to proclaim the following principles:
>
> 1. Self-sufficiency.
>
> Measures should be adopted to enable African countries, the African region and sub-regions to become

self-sufficient for their educational materials and equipment as far as possible. Existing African expertise should be promoted.

2. Importation.

Where importation of educational materials and equipment is unavoidable, sufficient planning should be carried out to ensure that the materials and equipment imported are the most suitable for the real needs of the educational system in the country. African educators should be, as far as possible, associated with the design of imported materials.

3. National production.

A national policy concerning local mass production of good quality educational furniture, materials and equipment and their preferential use should be promoted by provision of the necessary infrastructure of facilities (including fiscal policies incentives) and personnel and by improving the attitude of Africans towards their own products.

4. African cooperation.

Cooperation amongst African countries should be actively pursued so that existing facilities for educational industries can be used to the best advantage for all and so that a common negotiating front might be presented to external manufacturers"(17).

CHAPTER IX.

OUR POINT OF VIEW OF SELF-SUFFICIENCY.

IX.1. School workshops for the construction of teaching materials.

The type of school described in this thesis corresponds to a specific type of society, also described. The form of how this type of new society works is based on the permanent action of all social organizations and on their inter-dependence. Education, thus, carries out its function by integrating itself concretely to a mass-based process of development, characterized by a mass political conscience towards development and on the inexistence of acute class differences and foreign imperialist domination.

The first steps of the new society certainly imply the huge task of giving the people what they basically need, in a country that does not possess a sufficient industrial base. As the policy of relying entirely on foreign investment, loans, and imports of nearly everything is contrary to independence and to the political essence of the society described here, it is self-sufficiency that must guide the whole new economic policies. Foreign participation through investments, loans and imports will only be called on to provide the country with what is impossible to produce self-sufficiently and substituted by home-made products, with the ultimate purpose of installing a heavy industry.

As a matter of fact, this has been, to a less or greater extent, the economic policy followed by all revolutions known in this century and by all newly emerging nations, both kinds of nations being

characterized by an anti-imperialist international conduct.

Our school, thus, is not only in the educational aspect a reflexion of this new society, with pedagogical principles and a praxis deeply connected to the ideological basis of the process of development. As a part of this new changing society, it is self-sufficient orientated.

Our school, thus, solves the problems of school material and educational technology through:

1.- The integration of the school to society, i.e. to the community where it works. This means a constant praxis of the school in working places, taking full advantage of the already existing know-how and equipment.

2.- The construction of hand-made school material, including school furniture, blackboards and other material, and hand-made audio-visual aids, in the "shops for the construction of teaching material" that constitute a part of the school organization (page 187). As it has been suggested, experience shows that these shops can well work in the secondary schools, and in a less degree in the primary schools, in the upper grades.

The "shops for the construction of teaching material" are places of social integration. Not only teachers and pupils will work in them, but also the community with the technical assistance of the workers organized in their trade-unions.

They are also a way of giving the pupil a place in the national task of achieving development, which makes him feel like a real citizen, able to give his efforts to his society. As a social institution, therefore, the school, through these shops forms a socially-integrated person with a high sense of solidarity and self-reliance. On the other hand, the

workshops have a pedagogical implication directly related to teaching-learning effectiveness: learning is acquired with the use of teaching materials that the pupils have produced with their own imagination and effort.

The shops replace the class of "manual work (or arts)" known in all schools, and their work is considered as a part of the school curriculum. Their work is, then, pedagogically orientated by the school (the specialized teachers). The participation of the community (specialized workers)corresponds to programmes of mutual assistance between the school and the workers' trade-unions, and it is considered as technical cooperation.

The workshops' organization and their work: In the school organization three organized groups participate in the construction of teaching material: the specialized teachers, the pupils and the community. These three groups form a committee which every year (or semester if advisable) receives from the School Council (as one of the planning activities) a detailed list of the necessities of the school in the field of teaching material. This list of material corresponds to the necessities already formulated for the Council by the various services and departments of the school. Afterwards the Workshops' Committee elaborates a programme of activities taking the material and human resources available into account. In a final stage, the Council and the Workshops' Committee will decide together what material exactly will be constructed.

There will also be a national coordinating service of workshops which at a state level will participate in the general economic planning of the government, heading all workshops on a national scale. This service -with eventual regional offices- will

be run by specialized teachers and technicians, and will be a service of the Ministry of Education.

However, this service does not impose a national curriculum and neither does it dictate rules of any kind to schools. Its task is merely the coordination of the work performed in the workshops of the country in order to recommend to them what is considered important and advisable to be made, and standardized throughout the country. This service will also be able to determine what cannot be produced locally after the experiments made in all the workshops of the national schools, and what should be imported. This service, will be, in summary, a coordinating national office whose purpose will be to keep all schools at the same level, making the best of the national experiences, particularly in dealing with the research and construction of audio-visual aids.

The workshop of the school will have three sections (page 187):

1.- Repair and eventual construction of school material.

2.- Construction, repair and maintainance of simplified audio-visual aids.

3.- Construction, repair and maintainance of complex audio-visual aids.

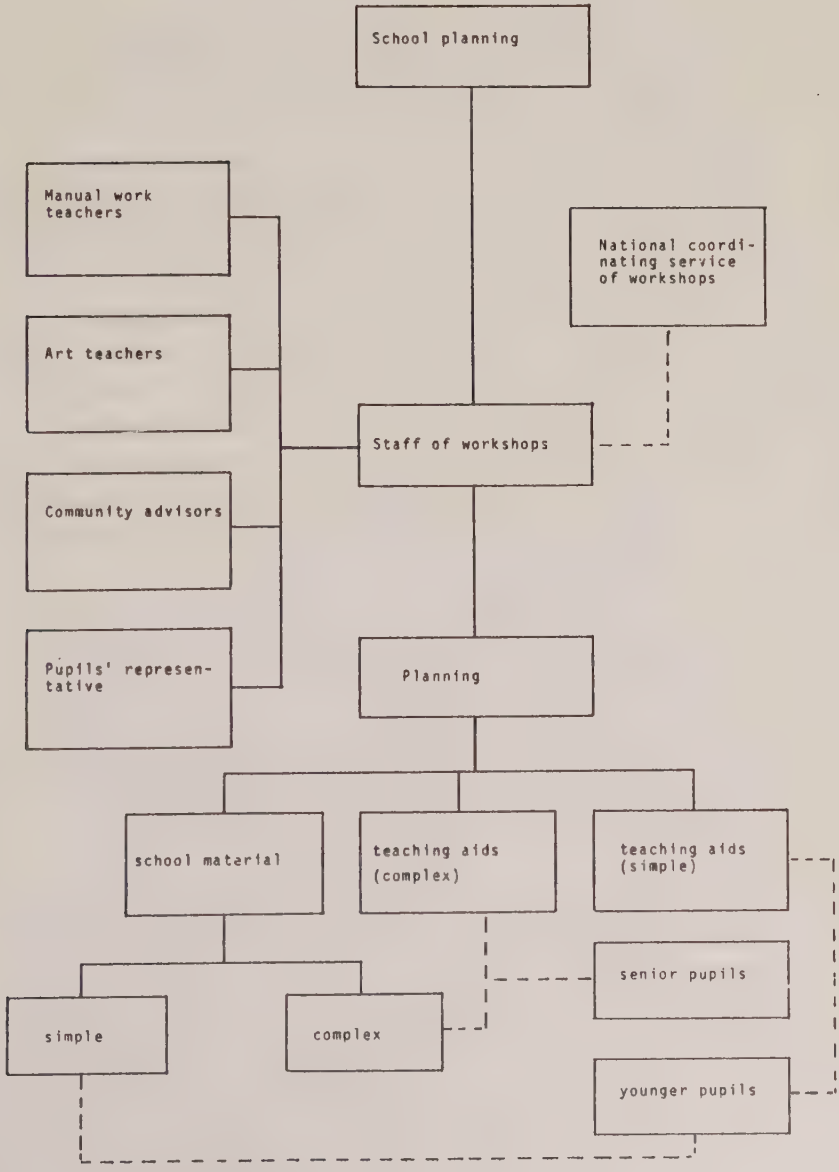
The personnel of the workshops will be:

1.- The teachers of manual work, exclusively dedicated to the workshops. They will be responsible for the activities performed in the workshops, as most of the work is manually orientated.

2.- The teachers of arts. An important part of the work is orientated to the plastic arts, especially in what concerns the making of pictures and dioramas.

3.- Community advisors. The teachers of manual work and arts are not prepared in the universi-

Diagram 8. THE ORGANIZATION OF THE WORKSHOPS FOR THE CONSTRUCTION OF TEACHING MATERIAL.



ties as technicians, and there is a part of the work performed in the workshops which is totally technical, particularly in the field of electronics. If we think of the repair of electronic equipment, and even in dealing with the construction of simple electric devices, we see the presence of specialized workers in the school as necessary. For instance, workers and technicians from the printing industry, from chemical laboratories can perform an important job in the workshops.

In high schools orientated technically (mechanics, fishing, etc.) the presence of workers in the schools will be naturally more frequent and more important.

4.- The pupils. The pupils are the "workers" of the workshops. They constitute the base. They will be distributed in the workshops according to their age, sex, grade and individual preferences. From the most strict pedagogical point of view, the workshops are simply a part of their studies, with its specific function in a curriculum that intends to form a very determined kind of person.

The workshops will aim at specializing pupils in specific fields. In the first steps, the pupils will work in simple work, which will give a prognostic picture about the abilities and preferences of the child. In the last steps, every pupil is expected to be able to dominate a specific field, such as electricity, carpentry, painting, etc.

The pupils also participate in the running of the workshops, in order to express their ideas in the planning and above all, the difficulties they encounter in their work.

The workshops' curriculum: It is well known that from early years the human being tries to express with manual products what he feels. Already at the age of four a normal child makes objects that imitate reality, which he uses to express love to his parents,

grand-parents or friends. He also expresses in this way his necessity of being loved. That is, manual work when it is not a compulsion is inherent to man's sociability.

Manual work is an important part of the curriculum of all schools in the world. It covers at least 9 to 10 years of primary school. In most of the world's schools, manual work is intended to instruct the pupil in all kinds of manual activities. In our view, this scope is too general and abstract. We think first about the necessities of the social group where the school and the pupils live, in order to give the work an importance that the pupil accepts. That is, the manual work curriculum which will be performed in our workshops, will be elaborated by the school itself, which will take into account:

a)its specific necessities to work materially and educationally in a good manner. This means to make educational material as near as possible to self-sufficience in this respect.

b) the material and economic conditions of the region where the school works. In this form, the school can very well participate in developing regional plans, together with the rest of social organizations. A good example would be that of the secondary school in an industrial fishing seaport, where one of the activities performed in the school workshops is the making of fishing nets, under the direction of teachers and net makers. The pupils, naturally, must be given the chance to see in the sea how their nets work, for a complete identification with the work made, and for their own moral satisfaction, in the same way as when the pupil is taught with the teaching material he has made.

In the workshops there will be also a theoretical introduction to the work. This is important,

as theory leads to a good selection of pupils to the different areas of the workshop. This also facilitates inter-disciplinary work, particularly in dealing with natural sciences, physics and art.

IX.2. Material constructed in the workshops.

The construction of the material will be thoroughly based on pedagogical science. It will be constantly enriched by the experience known in other schools of the city, of the country and abroad. The workshops will be also a place of pedagogical experimentation in the field of teaching aids. They will also introduce the pupils to the world of work, as they will have the mission to maintain the school well equipped in teaching material, and functioning materially in a good manner, with the constant repair of shaky chairs or with the re-painting of old blackboards.

The material made in our workshops will be mainly:

1.- Simple: This type of material has the purpose of presenting a simplified version of reality (like the presentation of bodily movements and actions through match-stick drawings) in order to instruct about a very specific, concrete and complete aspect of reality by isolating it almost to complete abstraction from the rest of complex reality, and to present such categories as relationships and functions.

This kind of material has in our view two important advantages:

1.-1. From the point of view of learning psychology it avoids the risks involved in the presentation of complex reality, like channel blocking (page 171).

1.-2. They are universal: they can be used very well interdisciplinary and for nearly all kinds

of pupils.

1.-3. They are cheap, which is basic in the proposal of our workshops. A thorough study of what material exactly can be produced "simply", thus avoiding waste of money, time and energy, can be financially and pedagogically advantageous.

2.- Complex: A material intended to show reality as it is, like a plaster cast model of the human body. This kind of material is used mainly in natural and social science, but it can also be useful in all other areas to fullfil specific didactic objectives.

This material can well be presented interdisciplinary, as the simple one, and contributes very well to the globalized type of education, in which a group of subject matters are treated integrally.

Complex materials, even though they may not be cheap, when rationally used in the school and efficiently mass-produced (like plaster cast material) may well be not an excessive expenditure, due to their universal application. With the same model of the human body, preferably mobile, pupils can be instructed cyclically in such objects as Biology, Physical Education and Sports, foreign languages, plastic arts, etc.

The material: We assume in the first place the existence of a basic pedagogical national industry, capable of producing:

- paper material such as books, copybooks, cardboard and paper of several qualities and specifications, raw material for pictures, puppets, dioramas, etc. to be made in the workshops.

- chalk of all colours and paints derived from chalk, ink (although of easy hand-made fabrication), pens, pencils, rubbers, etc.

- blackboards with their attachments for rulers, set squares, protractors and other wooden material.

- glass, for the fabrication of laboratory tubes of elementary use and magnifying lenses, and simple glass for biological projection (feathers, insects, leaves, etc.)

- music and cultural records.

- transparent paper, plastic plates.

- elementary electric material.

The number of countries that do not produce such material, or a part of it, are not many, and as in Africa today, with full reliance on their own efforts and through sub-regional integration policies, some of these countries have proved it is possible to solve the problem of an elementary pedagogical industry.

In addition, the unlimited possibilities of imaginative educators to cope with the problems of materials has also been shown: in Tchad, traditional jars with wire setting serve as world globes; mini-language laboratories have been made with candy boxes and other cheap material in Singapore; polished bottle-bottoms are used as lenses for still projections; etc.

Unesco has been very active in compiling and divulging what is being made in the Third World, particularly in Africa, in connection with home-made teaching materials. Unesco has also been important in stimulating the notion of making cheap and local teaching material where possible (1). Thus, most of the experience achieved about this is contained in the pertinent Unesco documents and also in less known publications (2). In developed countries a lot of experience has also been achieved, especially by educators that consider advanced apparatuses non-motivating, and by those who believe in the efficiency

of simplified teaching media, like the French educator Célestin Freinet (3).

Therefore, it is unnecessary to repeat here what has been achieved, and is being done in the field of home-conceived and made teaching materials. That is why we shall only place them in the context of this thesis, that is, in our described workshops.

For this purpose, we make a classification according to the problem of construction, and a description of those we consider particularly important and so far not yet fully described by Unesco or other agencies.

Classification:

Ours is not based entirely on Pedagogical science. As it is known, there exists a lot of classifications made by several authors according to their views about education and teaching aids, like Dale's cone of experience, structured according to his pedagogy, experiencialist and active. Our classification will be approximately connected to a general degree of complexity in their construction, which pedagogically implies only to give them their exact position in the curriculum. The complexity is obviously relative; it will be higher or lower according to the place where the workshop works. The material will be far better if the country is developed, because there are main sources of the raw material for constructing aids: the already established industry's products, and the industrial waste (bottles, coils, tyres, tins, paper, etc.) Thus, we classify the teaching materials made in the workshops as complex and simple (see table on page 194-195-196).

The question that comes to mind immediatly after this classification is how to substitute industrial sophisticated apparatuses, whose use as a teaching aid is advisable. An example of this is cinema, tape-recorders, TV and complex teaching-machines (pro-

AUDIO-VISUAL AIDS AND MEDIA OF SIMPLE AND COMPLEX FABRICATION IN THE WORKSHOPS FOR THE CONSTRUCTION OF TEACHING MATERIAL:

	Media, aids and installations.	Material used.
SIMPLE	Slide and film-strip projector. Construction of parts separately.	Wood, metallic plates, lenses, electric material, additional materials.
COMPLEX	Assembly, electric installations and repair.	ib.
SIMPLE	Overhead projector: parts.	ib.
COMPLEX	Overhead projector: Assembly and electric installation.	ib.
SIMPLE	Epidiascope: parts.	ib.
COMPLEX	Epidiascope: Assembly and electric installation	ib.
SIMPLE	Film-strips illustrating short sequencies with simple drawings.	paper, plastics, glass. paintings.
COMPLEX	Film-strips illustrating long sequencies, with complex drawings.	ib.
SIMPLE	Flannelgraph and other similar devices: construction of parts.	wood and metallic plates, bolts, hinges, hooks to hang objects in holed-wood plates.
COMPLEX	Flannelgraph and other similar devices: Assembly.	ib.
SIMPLE	Transparencies: illustrating match-stick drawings, simple diagrams, maps and charts.	see film-strips.
COMPLEX	Complex illustrations, printed transparencies, mounting from photographs and magazines.	ad hoc material for complex mountings.
SIMPLE	Flannelgraph material: Simple drawings and mounting of printed materials.	paper, cardboard paper, plastics and objects likely to be hung.
COMPLEX	Complex drawings, mountings, paintings.	ib.

SIMPLE	Models: puppets, dioramas, plaster cast objects, globes etc.; simple objects or construction of parts of complex objects.	Carpentry installations, plaster cast installations with all their equipment and material; papier maché material, paints, paper, cloth and all kinds of applicable material.
COMPLEX	Complex objects	
SIMPLE	Plastic and paper material Section: pictures, flash-cards, maps, charts and dioramas.	Paper, plastic, paints, pens, inks, etc.
COMPLEX	materials with more details.	
SIMPLE AND COMPLEX	Printing and binding section printing of slides, mimeographed material or other printing techniques, at the simple and complex levels.	Basic printing home material: hand made stencils, liquid soap, acetate, glycerin, alcohol, inks, etc. Binding elementary material.
COMPLEX	Electric section: Mounting of projectors, teaching machines and other materials.	Basic electric material: tools, wire, batteries, etc.
SIMPLE	Teaching machines (mainly for class purposes). Construction of parts.	Wood, paper and painting material; electric material.
COMPLEX	Complex drawings, electric assembly.	

COMPLEX	Tape recorder and radio reparation and maintainance.	A superior level of the electric section
SIMPLE	Magnetic boards: Mounting of material to magnets, cutting and mountting of boards, painting and maintainance.	Iron plates, magnets, paints, glue, etc.
SIMPLE	Maintainance section: maintainance and cleaning of installations; tools, machines and all materials.	Cleaning and maintainance material: brushes, cloth, oil, gasoline, alcohol, paints, tools, etc.

grammed instruction, computers, etc). Indeed, in a good school the projection of films in nearly all subjects is an excellent way of passing on information; tape-recorders are very necessary for a good learning of foreign languages, together with language laboratories; TV is recommendable in micro-teaching; teaching machines are effective in self-evaluation; etc. The answer is simply to reach the highest levels possible by a rational use of the material available (sometimes a tape-recorder can well be used by a whole school) and by substitution. Substitution is very much connected with the relative development reached by the country and by how well organized are the workshops, capable of taking the maximum of advantage of the installed industrial capacity of the country and of society's efforts and will to collaborate in educational development.

As the teaching media in highly class-differentiated societies are concentrated in a few schools, it is not because of their total inexistence that they are not found in the overwhelming majority of schools. A re-distribution of wealth in a new society will necessarily imply the rational use of what exists for the benefit of the whole society, and this includes education. Thus, we assume -in the type of society that we have described- that all available media must be rationally used, and that the well-equipped schools will share their equipment with those which are not.

At any rate, not all materials can be made or repaired, as they are not a part of the industrial and technological background of the country. We believe, however, that the most necessary can be made, as substitutes, which due to the non-advanced characteristics of the country will be surely efficient and motivating. In other words, they will constitute a cultural element in society, as audio-visual materials are in advanced societies.

Besides, how efficient learning aids are is not only connected to how technologically advanced they are. We have pointed out the existing motivation in society towards schooling and study, the fact that the materials are made by the pupils, and the fact that hand-made aids can be ingenious and efficient enough to fulfil quite accurately their role in the teaching-learning process.

It must be also born in mind that we speak about countries where the child, particularly the rural child, never receives an over-loaded information through media of any kind. As a matter of fact, in most of the developing countries mass communication media, educational media at schools and even media used educationally out of the school are very scarce, and in many parts inexistent. This is why modest, but pedagogically scientifically conceived media can be highly efficient, and reality is proving so (4). On the contrary, in developed countries it is everyday knowledge that often damage is caused by the abuse of media, at home and at school. Even though there might be efforts to keep the pupil active, it is said that technology is having a paralysing effect everyday.The pupil, tired of so much cinema,colour TV, casette recorders, record-players and cameras that he owns, finds the school boring, much less motivating and amusing than "Sesam Street" programmes, films or other TV programmes that many times have already said what he is listening to at school.

The teaching aids constructed in our workshops have the advantage of being <u>new</u>, the most important motivational element, and have no limits in their conception, as imagination itself.

What can be made: Experiences compiled by Unesco show that nearly everything can be home made.

Our experiences in Chile during the year 1973 demonstrated to us the same. Following the table given, we describe now the materials made -or projected- in Chile, which seemed likely to be produced:

Projections: Basically projection can be of three types: direct, indirect and reflexed.

In the direct projection (slides, strips, films, shaded glasses) the light passes through the material and projects colours and shades. In the indirect projection (overhead projector) light also passes through a projectable transparent material, but before getting to the screen, the light reaches a mirror that reflects the image. These two kinds of projections are also called diascopic projections.

The reflexed projection, also called epidiascopic projection, is based on mirror projection, like the indirect, but the material projected is not passed through by light, which makes the image weaker than the other two projections.

The importance of projection as a teaching aid is well known (5) and in the underdeveloped world we esteem its importance still more, due to its novelty and surprising effect after a class-room has been darkened. It is still more motivating in rural areas, where light is brought to the class in the form of sun-batteries, electric motors or special connection to the nearby nets. Projection is in our view the most recurrent and motivational aid for all subjects.

Projectors, as a human invention, are not new. They were conceived long ago, and their functioning physical principles are simple (see figures 1, 2 and 3, page 200). The three projectors described can be produced in our workshops with no special effort. Our experience in Chile showed that the difficulties were only those of over-heating and lamp-wattage. A hand made fan was of good quality to cope with

Fig. 1: DIRECT PROJECTION (SLIDE PROJECTOR).

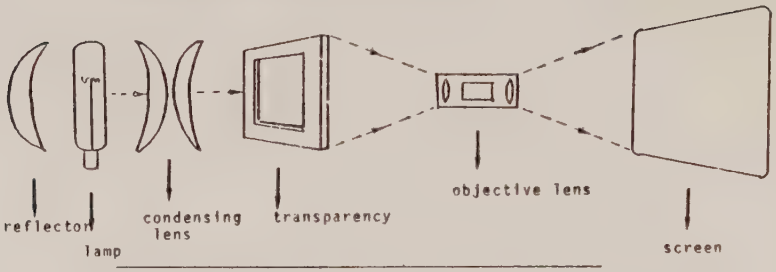


Fig. 2: INDIRECT PROJECTION (OVERHEAD PROJECTOR).

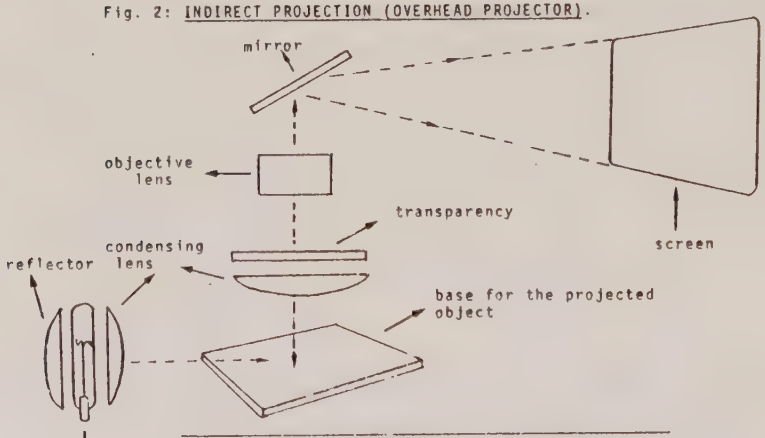
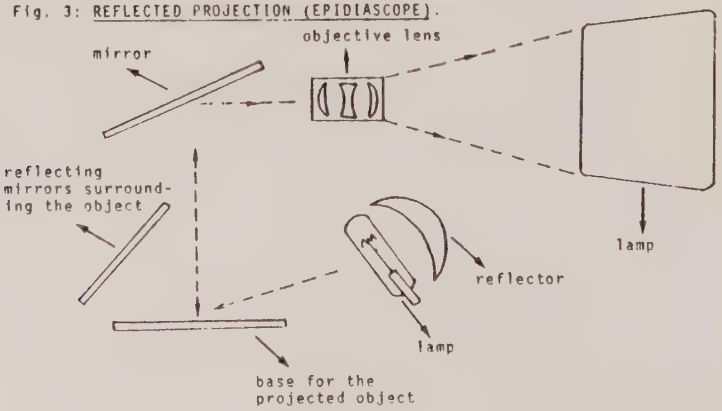


Fig. 3: REFLECTED PROJECTION (EPIDIASCOPE).



the problem of over-heating. As for the lamps, sometimes one single big lamp of 300 watts was enough to project clear slides. Sometimes it was necessary to use two lamps, due to the difficulties found in darkening the room. A concrete example is our model of a slide and filmstrip projector made in the University of Chile-Iquique, intended to be produced in the local schools (page 202).

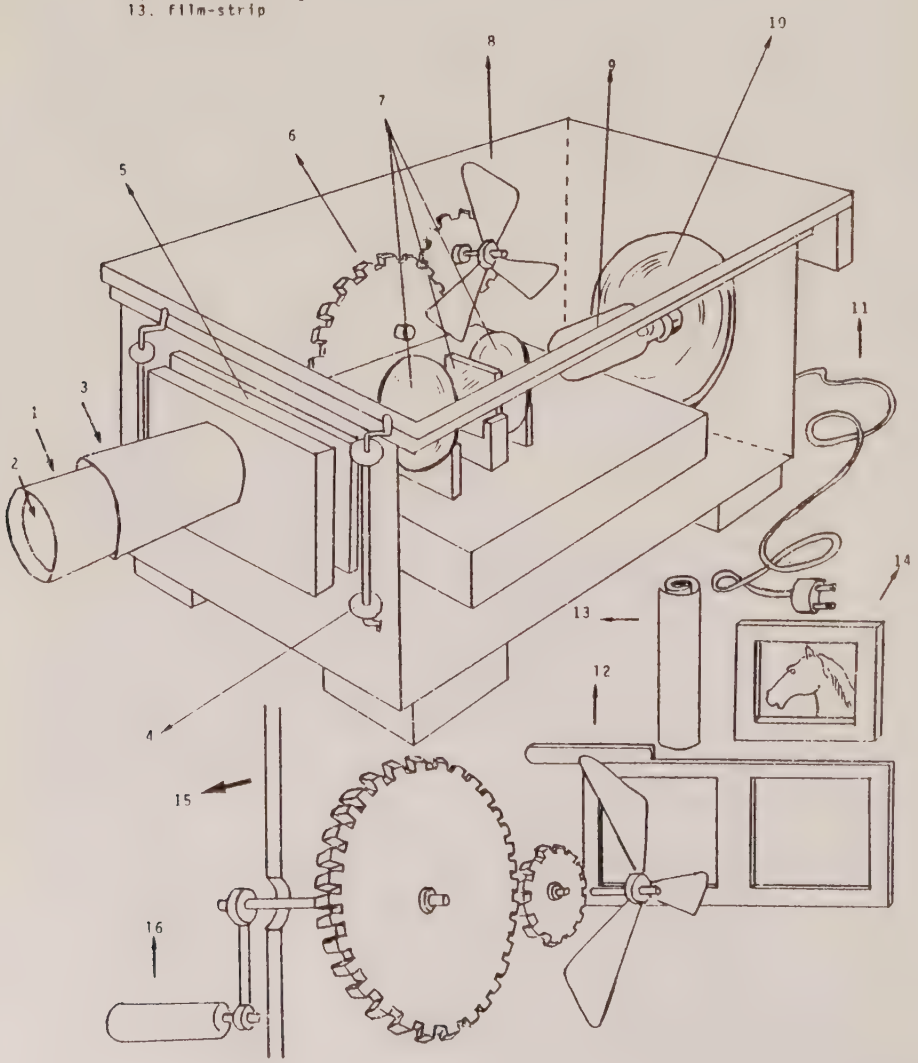
Transparencies: All kinds of transparent material serve the purpose of making slides or other kinds of transparencies for slide or overhead projectors. In our university workshop in Chile, we used radiography prints (washed with household chlorine), broken glass (duly cut by us), plastics and some kinds of paper. We discovered that for simple drawings the scratching of pins was enough for drawing. Ink proved very efficient with glass. With water it was possible to make magazine photographs thin and then mount them on glass. Very simple varnishes based on glue and alcohol were very efficient for protecting the transparencies made. With the use of lactic acid, alcohol, adhesive tape and other material, it was possible to make preparations with insects, leaves, small animals and other objects.

Teaching machines: This very motivating device for self-evaluation and for class-purposes can be of a very easy and simple fabrication. Except for some kinds of didactic toys found in developed countries, we have no records of their use in developing countries.

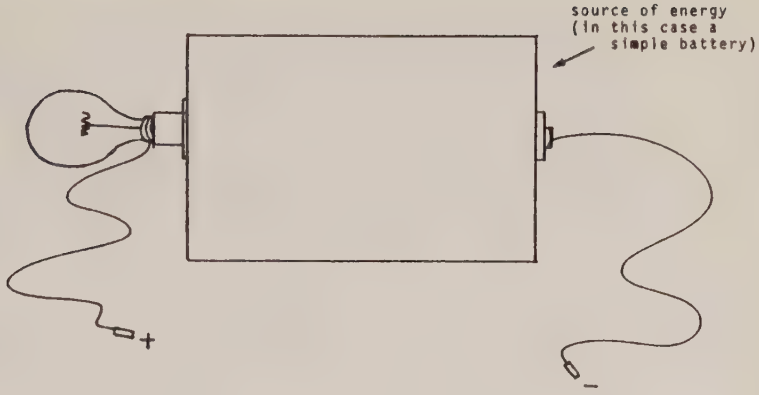
For teaching-machine construction we base ourselves on the electric principle of heat (light) by the union of the two poles, as illustrated in fig. 6, page 203. A hidden net of wires links the questions with the right answers. The light will be on when both poles are connected through the wires.

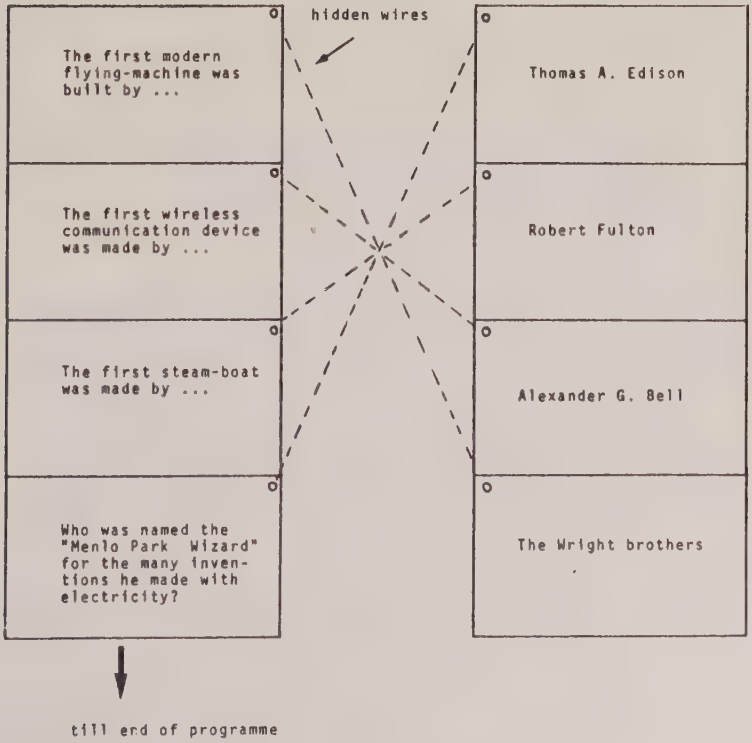
HOME-MADE PROJECTOR.DESCRIPTION:

1. movable tube
2. lens
3. fixed tube
4. mounting for film strips
5. place for slide-mounting
6. fan toothed wheels
7. condensing lens
8. fan
9. lamp
10. reflector
11. lamp external mounting
12. slide mounting
13. film-strip
14. slide
15. fan (detailed)
16. fan handle



SIMPLE HOME-MADE TEACHING MACHINE




hidden wires
The first modern flying-machine was built by ...
The first wireless communication device was made by ...
The first steam-boat was made by ...
Who was named the "Menlo Park Wizard" for the many inventions he made with electricity?
Thomas A. Edison
Robert Fulton
Alexander G. Bell
The Wright brothers
till end of programme

On the same net, many programmes can be used.

The same basic principle can be applied when teaching as a very useful feed-back aid. A good example can be the construction of a big coloured board illustrating the various geographic features with a list of preferences written at one side.

As for other devices, there exist an abundant bibliography that can be of very good use for the teachers and governments that aim at the construction of cheap teaching materials , apart from the constant material that Unesco is publishing regularly.

As for school material, the workshops will simply make and repair what is already known, and we think that not too much originality can be necessary. We have observed in very under-developed areas of South-Western Bolivia how imaginative teachers have produced an original paint made with burnt scrapings of walnut wood to blacken old blackboards. There is indeed much to say about how in underdeveloped areas of the world problems of this kind have been solved by using native techniques and by creating imaginative devices of all kinds.

A complete survey of what has been made in connection with these kinds of aids deserves a very particular study. The importance of them in our thesis, as it has been stated, is deeply connected with the nature of our proposal of a new school for newly free emerging countries in the Third World, and for those that are trying to solve their problems of educational technology in the light of an independent and truly democratic national policy.

SUMMARY OF THIRD PART.

The scientific use of communication media can be used with the purpose of manipulating man, especially as a consumer and as a citizen capable of deciding through his vote state questions. In education, communication media can play an important role, if they are used with prudence under scientific method.

Educational technology, i.e. the use of technology as an educational aid, has reached very high levels of technical development in advanced countries, and shows a clear backwardness in developing countries. However, the developing countries can solve the problem of educational technology,

1.- If developing countries overcome the traditional tendency to imitate what is being done in advanced nations, nations that have -in the past or in the present- exerted an economical, political, cultural and military control over the developing countries;

2.- If developing nations intend to cope with the problem of educational technology by using imaginatively all the national resources available.

In some developing countries, especially in Africa, important experiences are being made in the field of home-made teaching material, which includes a vast multi-national pan-continental movement.

In this part we have proposed the establishment of workshops for the construction of teaching material in the schools, whose success wholy depends on whether the educational principles described in Part II are observed. The organization of these workshops and a proposed table of teaching material like-

ly to be built corresponds to an analysis of their importance in the teaching-learning process and to an analysis of their feasability in most of developing countries.

FOOTNOTES.

FIRST PART:

Chapter 1:

1.- Viner, Jacob: "Adam Smith", International Encyclopedia of the Social Sciences. Volume 14. p. 322-328. Smith's "An Inquiry into the Nature and Causes of the Wealth of Nations" has the chief value of having attempted to discredit the economic policy of the past and of having scientifically described for the first time the prevailing tendencies. In the Third Part of his book (it contains five) Smith bitterly attacks merchantilism, which maintained that the social good could be achieved by government regulation. Smith, instead, argued that it was economic freedom that produced economic harmony and the largest measure of wealth.

2.- The French term which means "let alone" is based on Smith's idea that wealth lies on the economic policy of leaving economic activity to the free choice of "self-interested" individuals in a system of "free competition". William Summer, a Yale's professor and disciple of Spencer, gave a modern shape to the theory of "laissez faire". Perhaps the most famous follower of this tendency in our days is the Nobel Prize winner Milton Friedmann, an American founder of the "Chicago School". Many of the economic policy makers in Latin America -particularly in Chile- have studied under his direction. Friedmann, personally, soon after the military coup in Chile, visited this country and gave public recommendations about what economic lines to follow. He gave an hour-long conference in the Chilean TV in 1974. For more details see H.S. Gordon's "Laissez Faire", in the International Encyclo-

pedia of the Social Sciences, volume 8. p. 546-548.

3.- In the course of this work we use the term "developed" nearly as a synonym of "capitalist developed". So far we do not see any important economic influence of the socialist developed countries in the Third World. The term "Third World" will be used as another term for "underdeveloped" or "developing" countries. We submit ourselves to the usual terms found in UNO documents.

4.- We esteem that the developed countries are not always regular in giving their populations the elements to live. The most visible case is found in the USA, where poverty has reached very high levels. Although starvation is inexistent, the social differences are notorious in this country.

5.- Campos, Jaime: "Problemas Económicos y Políticos de la Integración Latinoamericana", in "Política y Desarrollo en América Latina" (Spanish version). Publishers: Institute for International Solidarity" of the Karl Adenauer Foundation. Ed. Los Andes-Ciprés, Buenos Aires, 1976.

6.- The UNCTAD was created in April, 1964, and 10 years later the resolution for a new world order was approved in the UNO. Simultaneously, the I.E.C.C. was created (The International Economic Cooperation Conference) in Paris, under the pressure of the oil producing Third World countries. This organization, also called "North-South Dialogue" also deals with the general problems between the capitalist advanced countries and the Third World (for more details see "Le Monde", April 30th, 1976, p. 40).

7.- "Bohemia" magazine. Havana, Cuba. Nº 33, August 1977. p. 17-23.

8.- "Business Week", August 9, 1976.

9.- Valdés, Gabriel: "Conciencia Latinoamericana y Realidad Internacional". Ed. del Pacífico, Santiago de

Chile, 1970. p. 240.
10.- Ib.
11.- Charter of the Organization of American States. OAS publications. Santiago de Chile, 1960.

Chapter II:

1.- For more details see the seminar (op. cit.) discussions in the corresponding publication. Directors of the seminar: Hartmut Glimm and Litto Rios. June, 1975, Medellín, Colombia. A publication of the German Foundation for International Development (Spanish version). Doc. 825 A/c. II A-IT 2/75. p. 7 to 10. 1975.
2.- The Chilean military regime is also supported by the members of the extreme-right group "Patria y Libertad", that initiated soon after the triumph of Salvador Allende an armed struggle against his government. This group never had legal representation.
3.- A free translation into English from the Spanish version appeared in the article of the same name in the book "Política y Desarrollo", under the direction of Joseph Thesing, a publication of the Konrad Adenauer Foundation, Bonn, 1976. Thesing's views are also maintained by Willy Brandt . In his speech "North-South Dialogue. A new dimension of peace policy", pronounced at the Hamburg Symposium of the Friedrich-Ebert-Stiftung "Today's International Economy" on 27th April, 1978, Brandt declared:"... to create (in the Third World countries) a social order adequate to their economic development... involves ... not only a temporary transfer of resources from the prosperous countries, but also progressive income distribution in the developing countries themselves." (English version in "Vierteljahres Berichte , Probleme der Entwicklungsländer", Nº 73, September 1978. A publication of the Forschunginstitut der Friedrich-Ebert-Stiftung, p. 202).
4.- UNO publications, Geneva, 1974, Spanish version.

5.- Raúl Prebisch is the President of the Inter-American Bank of Development, counsellor of the World Monetary Fund and counsellor of the UNO Economic Commission for Latin America. The quotation is taken from an English version of Raúl Prebisch's report to the 1970 Assembly of the Inter-American Bank of Development, held in Santiago, Chile. For more details, see: Jaguaribe, Helio: "political Development: A general theory and Latin American case study", Harper-Row, 1973.

6.- "Educación" magazine, Nº 155-156, Ministry of Education, Department of Publications, Caracas, Venezuela, June 1975, p. 101.

7.- The UNO General Assembly has condemned the Chilean regime in its annual sessions of the years 1974, 1975, 1976, 1977 and 1978. On March 6th, 1979, the UNO Human Rights Commission agreed the designation of a group of experts to continue the control of human rights violations in Chile "with special interest about the cases of disappearance of persons, the practice of torture and the absence of the Habeas Corpus right" ("El Mercurio" newspapers, March, 7th, 1979. Free translation into English from the Spanish version). The 1978 UNO resolution says in one of its parts: " (The UNO General Assembly) expresses once again its profound indignation at the fact that the Chilean people continue to be submitted to constant and clear violations of human rights and fundamental liberties; that they still lack constitutional and judiciary protection ... and still suffer transgressions against personal liberty and integrity by means of systematic intimidation ... torture, disappearing of persons for political reasons, arbitrary inprisonment and banishment" (a free translation into English from the Spanish version).

8.- In a press interview given to Chicagoan journalists, in September 1970, Henry Kissinger, at that time US State Department Secretary declared: "The political e-

volution in Chile is very dangerous for the interests of the national security of the United States, because of its effects in France and Italy". (See Oliver Duhamel's "Chili ou la tentative Revolution/Legalité", Editions Gallimard, 1974, Paris, p. 122). Kissinger was also informed about the conspiracy that began in 1970: one of the documents from "ITT Secret Documents" is a letter written by a high official of this transnational enterprise. It says: "I told Mr. Vaky (Kissinger's counsellor for Latin America in the US State Department) to tell Kissinger that Mr. Geneen (ITT's President) wants to go to Washington to discuss ITT interests, and that we are ready to give our financial aid up to seven-figure amounts". Through the ITT secret documents it is possible to know the clear intervention of the American CIA in Chile politics: John Mc Cone, director of the American CIA until 1965 left the secret service to become ITT administrator. Mc Cone, however, continued to work in the CIA as secret counsellor, and it was he who informed Richard Helms, the new director of CIA about the CIA conspirative plans, and to the State Department. The conspiracy continued throughout Allende's government. The CIA has publicly recognized its participation in the overthrowing of Allende by financing the waves of strikes organized by opponents to Allende and other subversive actions. Duhamel (op. cit. p. 131) writes that US $ 200 million were introduced to Chile only in October 1972, for the financing of strikes. Together with this, the Nixon administration encouraged economic boycott against Chile. The first sign of American boycott appeared in July 1971: The Eximbank refused a credit to buy American Boeing planes, demanded since long time, and in principle accepted. This action was followed by all American banks: in November 1970, they financed operations of nearly US $ 220 million through

credit import operations. In November 1971, this sum was 88 million and in January 1972, 36 million, and in December 1972, 32 million. The Nixon administration did all that was possible to prevent credits to Chile from the international financial organizations under the administration's control or influence. The World Bank, for instance, in theory independent, refused all credits to Chile. The situation was quite different after the 1973 coup. The same World Bank gave a credit of 13 million to the military Junta a few weeks after the coup. At the end of 1973, Chile had received already US $ 30 million, in February, 1974, the World Bank sent a mission of experts to study new credit possibilities. The International Monetary Fund also supported the Junta by lending US $ 95 million. This policy has continued until now. For detailed information about US intervention in Chile, we suggest to consult:

a) "Documentos Secretos ITT", Quimantú Ed. 1972. Santiago (the documents in English and Spanish reveals the letters signed by ITT officials, first published by the journalist Jack Anderson in the "New York Times").

b) "The Anderson Papers", Jack Anderson and George Clifford, New York, 1973 .

c)"Subversion in Chile , a case study in the US corporate intrigue in the Third World".Bertrand Russell Peace Foundation, Nottingham, 1972.

d) "ITT, a sovereign state", Anthony Sampson. London, 1973.

e) "The Black Book of American Intervention in Chile", Armando Uribe, Boston, Beacon Press, 1975.

f) Duhamel, Oliver:op.cit.

g)"Military Culture and organizational decline: A study of the Chilean Army". Roy Hansen, Ph. D. thesis, University of California, Los Angeles, USA.

9.- In May, 1969, the governments of Chile, Bolivia,

Peru, Ecuador and Colombia signed the Andean Pact (Pacto Andino). The most important article of the pact was the Nº 24, which limited the penetration and influence of transnational companies, i.e. it was an effort to control imperialistic domination. But a few years later the governments of Bolivia (José Torres), Peru (José Velasco), Chile (Salvador Allende) and Ecuador (Luis Rodríguez) fell, and the initial sense of the pact disappeared. At the end of 1976 Chile left the Andean Pact, and the decree 600 was passed. This decree states that "foreign investment will receive at least the same advantage as local investment". It also contains the impressive provision that foreign firms will be adequately compensated for any future changes in rules regarding taxation, depreciation, exchange regulations, etc. that prejudice their activities or cause a loss. In January 3rd 1975, the Foreign Trade Law of the United States was passed. At this time the Andean Pact was weak and had lost its initial strength. This was a law, as a matter of fact, for Latin America. Main excerpts: " the Law fulfils an aim which the emerging countries, and particularly the Latin American countries have been pursuing for a long time: the elimination of customs duties or fees for manufactured and semi-manufactured products"(directly taken from a State Department declaration of January 17th, 1975). For more details, see:

a) Petras, James; Morris,Morley: "Comment le Pact Andin fut vidé de sa substance", in "Le Monde Diplomatique", April, 1978, p. 12-13.

b) Nacla's Latin America and Empire Report, Vol.X, Nº 9, November 1976. p. 23-24.

c) US General Accountant Office: "US Direct Investment in South America's Andean Common Market. Report to the Congress". ID- 76-88, June, 7th, 1977, p. 34-35.

10.- op.cit. p. 12-13. A free translation into English from the Spanish version.
11.- Furtado, Celso: "Economic Development in Latin America". Cambridge University Press, 1970. p. 20.

Chapter III:

1.- Words pronounced by the ex-president Richard Nixon to the British journalist David Frost, in June 1977, in a series of TV interviews telecast in the USA. Nixon also declared:"... there wasn't any question that Chile was being used by some of Castro's agents as a base to export terrorism to Argentina, to Bolivia, to Brazil". Referring to Chile's dictatorship, Nixon said: " The dictatorship... is of no security concern to us". (For more details see "Time" magazine, June 6th, 1977. p. 25).
2.- A detailed description of early revolutionary attempts in Latin America are to be found in:
a) Haring, Clarence H.: "Revolution in South America". Foreign Affairs Nº IX, January, 1931.
b) Imman, Samuel Guy: "Latin America and Revolution". The World Tomorrow, XVI, Nº 1, January 4th, 1933.
c) Murkland, Harry: "Latin America revolutionary cycle". Current History XIII, March, 1947.

Chapter IV:

1.- According to official data of the National Budget Office (Oficina del Presupuesto Nacional) the educational budget diminished in comparative terms. In 1973, education had 15,6% of the National budget. In 1977, it had 15,8%. In 1978, universities offered 29,4% less new vacancies, in comparison with 1973. Instead the military expenses of the devloping countries have increased: 5,4% in 1964, to 10,8% in 1974. In Chile, the

military expense has notoriously increased: during the five year term 1972-1976 the national product was estimated in US $ 7.821 million. The military expense was US $ 1.295 million (ca. 20%, compared with only 4 or 5% dedicated to education). Information taken from "Federal Agency Armament Control and Disarmament Report", Washington, 1975.

2.- From "Handbuch fuer Internationale Zusammenarbeit", November, 1976.

3.- Hamuy, Eduardo:"El Problema Educacional del Pueblo de Chile" . Ed. del Pacífico. Santiago de Chile. Spanish version.

4.- A voluminous bibliography concerning the social and economic changes performed in Chile during the Unidad Popular government exists. We suggest for its clarity and documentation:

a) Kay, Cristóbal: "Agrarian Reform and the transition to socialism". O'Brien P. ed. "Allende's Chile". New York, Praeger Publishers, 1976.

b) Touraine, Alain: "Vie et Mort du Chile Populaire". Paris, Editions de Seuil, 1973.

c) Muenster, Arno: "Chile, friedlicher Weg?". Berlin, Wagenbach, 1972.

d) Petras, James, F. and Petras, Betty: "Epitaph for a peaceful revolution". Ramparts (Berkeley, Ca. November, 1973).

5.- "Mensaje" magazine (a magazine of the Chilean Catholic Church). June, 1976. p. 239-244.

6.- Ib.

7.- Ib.

8.- Ib.

9.- In February, 1953, was founded the"Central Unica de Trabajadores", in Santiago, whose first president was Clotario Blest. This organization (Unique Worker's Organization) was since then the only national trade-union organization, until it was dissolved in 1973. It

congregated in 1973 almost all workers from the countryside, industries and intellectuals. Except the conservative National Party, all parties were represented, particularly the paties tending to the left, that gathered ca. 75% of the votes, and the Christian Democratic Party.

10.- The University of Chile gathers around half of the university students of the country. It was autonomous and financed by the state. It was founded in 1843. Some years later the Chilean Catholic Church established its own university, as the state university was for many years a focus of mason agitation against church participation in state affairs. The Technical University trains technicians and teachers of technical and professional schools. Founded in the late fifties, it was always in close connection with industrial activity. In the sixties, this university became completely controlled by the political left. After the coup d'état in 1973, the university was bombed and 600 people, mainly students, were reported killed.

11.- For more details, see the University of Chile's Statistical Bulletins ("Boletines Estadísticos") of the years comprehended between 1964 and 1973 (a yearly publication of the Department of Statistical Research).

12.- One of the basic points of the Frei administration educational reform was "the real integration of the school into the community", to put the pupil "near the manual and technical working world for his integral human formation". See the OAS (Organization of American States) publication "Análisis de algunos aspectos de las Reformas Educativas de Brasil, Chile y Perú", a document prepared by Prof. Bautista Echeverry at the Seminar "Education and Society", held in Panama on September 25th, 1972. p. 6-7. The above quotations correspond to free translations into English from the Spanish originals. See also Máximo Pacheco's "Mensaje

del Ministro de Educación en la Inauguración del Año Escolar 1970" (Message of the Ministry of Education in the inauguration of the 1970 school year) in "Revista de Educación, Nº 24-25, 1970. p. 4. Santiago de Chile.

13.- Ministry of Education Bulletin. March, 1973. Santiago de Chile.

14.- Translation into English from "Decreto de Democratización de la Educación", Ministry of Education, 1972.

15.- The First National Congress on Education was held in 1971, with the participation of all those linked to the educational activity, particularly the Teachers' National Union. It was in this meeting that the ENU project was presented for the first time. At the end of 1972, the government announced that in the first semester of 1973, the project would be partially applied, particularly on the basis of giving national education a "globalized" curriculum, as a counterpart to the traditional "branch" curriculum. The government yielded to political pressure from the opposition and the project was cancelled.

16.- Ministry of Education, Center for post-graduate studies, experimentation and educational research: "Programa Anual 1973", p. 53.

17.- TV Channel 9, University of Chile. News Department: Carrera, Luis: "TV y cine en Chile". 1973.

18.- It is a fact that the economic situation has not changed in the last two years. Workers have not recovered the lost two thirds of their acquisitive power. Among other propagandistic declarations, the Chilean regime proclaims as a positive token an increase in non traditional exports, among which foodstuffs are the most important. In 1975, US $ 110 million were exported (agricultural and farm exports) against only 29 million in 1973. In 1973, food imports were

of 600 million. In 1975, only 250 million. All these data have been extracted from several Chilean newspapers of the included years, especially "El Mercurio" newspaper, a semi-official publication . As for the foreign debt we reproduce a table elaborated by ECLA (Economic Commission for Latin America) and IDB (International Development Bank), published by"Latin America Report", on September 2nd, 1977, vol. V, Nº 34, p. 134:

Chile's debt burden

US $ million

year	external debt	GNP	ratio: 1:2
1971	2.782.0	10.860.2	25.6 %
1972	3.322.0	10.850.8	30.6 %
1973	3.202.0	10.458.0	30.6 %
1974	4.087.6	10.885.9	37.5 %
1975	4.467.4	9.481.8	47.1 %
1976	5.087.0	9.995.8	51.0 %

19.- An official declaration of the Chilean Central Bank states that "between the years 1973-1974 the nominal debt increased 18.0%, mainly due to arrangements for nationalizations". ("El Cronista" newspapers, September 10th, 1977. Translated into English from the Spanish original).

20.- See note 9, chapter III.

21.- The basic doctrine that now determines the educational activity is the market economy doctrine. Primary school has become free only in theory, due to the high unemployment rates and to the high prices of all kinds of school material and clothes. Secondary education is very expensive. The Ministry of Education Admiral Luis Nieman, declared :"The fact that pupils, with some exceptions, pay their learning is not only

rational, but also concordant with the state policy". ("El Mercurio", March, 2nd, 1977, translated into English from the Spanish original).

22.- Paid education has begun in March 1978.

23.- "El Mercurio", October 12th, 1977. Translated into English from the Spanish original).

24.- Professor Luis Bravo has conducted several researches and surveys on the topic. Pupils coming from the lower classes, he concludes, can hardly finish their primary school, and have more learning difficulties due to their social condition. Professor Luis Bravo works in the Catholic University of Chile. We have selected these of his ideas from his article "Cuatro aspectos de la Crisis del Sistema Educacional escolar" (Four aspects of the school educational crisis), from "Mensaje", Nº 271, August 1978. p. 484.

25.- All principals of schools, institutes and universities are directly nominated by the government. Those who before the military coup were hard opponents to the government of Salvador Allende were authorized to continue in their jobs.

26.- Free translation into English from the Spanish version, distributed by the Ministry of Education (Booklets of the same names) in all schools, in October, 1973. In our view, the Chilean regime, extremely authoritarian, has two sources: the social polarization reached in 1973 that gave way to the only armed force to define the question,and the extreme-right positions maintained by the members of the military Junta that gained control in the army. As dictator Pinochet explicitily recognizes in his writings, his "geopolitics" is inspired by Ratzel, Kjelén and Karl Haushofer. As it is known, the latter is considered responsible for the theory of "vital space", proclaimed by Germany, Japan and Italy as the leit-motiv of the aggressions that originated the Second World War. Pinochet writes: "Geopolitics, determines

the political scope of the State and orientates the State conductor regarding the most effective way to fulfil his purposes". He adds: "it guides the Statesman in the conduction of the State's inner policies, and orients the military in the preparation of the National Defence in the strategic conduction". In other words, the state so conceived leads to the inevitable contradiction with the existence of other states. Adds Pinochet: " (the state) is a living organism with fagocytic tendencies". His views about an aggressive state are thus maintained :"When studying the development of the States, we may observe that geopolitics may have an aggressive character, signalling the absolute need of achieving higher potentialities by different means, and consequently reaching a relevant position in the terrestrial globe. Contrariwise, it may have a defensive character, when the State , having conquered an important position in the world due to its economical, political and social power, must struggle to maintain this position. The concept of aggressiveness thus transforms itself in the concept of security". In all these conceptions, the people's will has no participation whatsoever. Pinochet says: "It is not possible to conceive the human mass as an entirely homogeneous people. Human conglomerates result from the fusion of different peoples or portions of a race that act predominantly under the leading influence of an already organized human nucleus, which disposes of a certain power". Traditionally the Chilean higher classes correspond to closed segments of European origin, the leading racial "organized nucleus". The preparation of the country to "geopolitical" aggressions are well presented under the argument of "anti-communism". General Gustavo Alvarez, Chief of the General Staff of the Chilean Army declared that military govern-

ments have been established "to remove the dangers of the communist scourge which corrupts everything, and clear the way towards a period of the most pure nationalism". These neo-nazi conceptions are not separated from the internationality of the doctrine. The Chilean Junta has been an active instigator of the creation of an axis of military dictatorships of the Southern cone, under the leadership of the most powerful, Brazil. The recent nomination of General Figuereido last March, 1979, as Chef of the Brazilian State facilitates all: General Figuereido was for many years Chief of the Brazilian Secret Police.

In order to discredit and give a last blow to the Andean Pact, which intended to gather anti-imperialist nations under the development conception of "inwards development", Chile, Brazil, Uruguay, Paraguay have signed all kinds of agreements and conventions in the fields of trade, capital investments, technology transference, military assistance, joint military training, sale of weapons and armament, etc. Among the conventions, we are in the position to assert that there is some of secret military character: the elimination of important political exiles and dissidents. In a relatively short period (1974-1976), Uruguayan senator Michelini; the Chilean ex-Commander in Chief of the Army Carlos Prats, who was a supporter of Allende's constitutional government; Bolivia's ex- president José Torres, overthrown in 1970 by a right-wing military coup;ex-Brazilian president Kubitschek; ex- Chilean ambassador in the USA Orlando Letelier,and other Latin American politicians have been assassinated. The Chilean politician Letelier, was the only one assassinated far from South America.He was in the USA. The American justice has discovered that the Chief of the Chilean Secret Police was in-

volved in the crime, also two other Chilean Army officers and an ex-agent of the American CIA, who was hired by the Chilean secret police. Finally, it must be added that apart from the armamentist race initiated by the military Junta after 1973, the fascistisation of education was begun. The rear-admiral Hugo Castro, a former expert in torpedoes and until 1977 Ministry of Education, dictated the decree 127/2, which orders the inclusion of "topics in National Security at all educational levels". The decree establishes the attendance at a unit of the National Defence, during a minimal period of three months. The excerpts quoted from Pinochet's and Alvarez's speeches correspond to free translations into English from the Spanish originals; Pinochet, Augusto : "Geopolítica. Diferentes etapas para el estudio geopolítico de los Estados". (Geopolitics. Different stages for the geopolitical study of States), Instituto Geográfico Militar, Santiago de Chile, 1968; and general Alvarez, Gustavo: Speech published in the "Cuestionario" magazine, March, 1976, Santiago de Chile. The translations were made by "Comité Chileno de Solidaridad", Havanna, Cuba, July, 1976.

27.- Presidential message, "El Mercurio, September 12th, 1974.

28.- The National Council of Education (Consejo Nacional de Educación), founded in 1965, was an associated organization dependent on the Ministry of Education, whose role was advisory. The following organizations participated in it: Ministry of Education, National Committee of Parents' centers, National Committee of pupils' centers, Teachers' National Union and other minor entities.

29.- See "Mensaje" magazine, August, 1978, op.cit. in above note 24 . (Free translation from the Spanish original).

30.- The Academic Aptitude Test (Spanish: Prueba de

Aptitud Académica) is a yearly test prepared by the University of Chile to all pupils who leave the secondary school. The entrance to the universities procedure is as follows: the universities offer yearly a certain number of places for new students, and the higher marks obtained in the Academic Aptitude Test define who the new students are. The three most important Chilean universities: The University of Chile, The Catholic University and the Technical University offered in all for the year 1979, 25.548 vacancies for -according to government officials- more than 100.000 candidates. ("El Mercurio", March, 7th, 1979.

31.- Dictator Pinochet, self-appointed President of the Republic, declared in a speech at the inauguration of the school year, on March 6th, 1979 : " It is honest to acknowledge that the basic problems of education have not been solved. On the contrary, they tend to aggravate. The achievements ... are exceptional, and education as a whole is a serious threat for the future of the country ... There are no adequate schools, adequate and sufficient textbooks, other indispensable didactic materials and well trained teachers... It must be added the teachers' demoralisation, particularly the primary and secondary teachers. This demoralisation, undoubtedly is related to inadequate salaries ... as well as with the difficulties of the teachers' work... due to the insufficiency of resources and the educational confusion ..." In a letter sent by Pinochet to his Ministry of Education Gonzalo Vial, the dicator says :"... (after the 1973 military coup, in education) many people, responsible for the anarchy (he refers to the years previous to the coup) have not yet been eliminated; they are still stuck like cysts, and they constitute now potentially negative elements, who, when they can, make proselytist activity..." (These excerpts correspond to a free transla-

tion into English from the Spanish originals, published by "El Mercurio", on March 6th and 5th 1979, respectively). As a matter of fact, the educational problem is one of the most felt by the population. Apart from clandestine publications, some have been very harsh in attacking the government educational policies, like "Mensaje" (the Catholic Church magazine). The basic measures applied to education since the Junta's advent have not changed, and the decrees "Permanent Ministerial order Nº 1" and the "Order Nº 1 of the Command of Military Institutes" have not been derogated.

32.- From Oliveros, Angel: "La Formación de Profesores en América Latina" (The Training of Teachers in Latin America). University of Barcelona, 1976. Ph. D. thesis to obtain the grade of "Doctor en Filosofía y Letras".

33.- Ib.

34.- Ib.

35.- "Use of audio-visual aids in the Teaching of English in the Iquique schools". Thesis to obtain the grade of "Teacher of English", promotion 1973, Universidad de Chile, Iquique. As the consultant teacher of this thesis, we could personally witness the situation described.

36.- Arriagada, Latorre and Granados: "Educación Superior: Oferta y Demanda (Higher Education: Offer and Demand). DGPD publications, Santiago de Chile, 1975.

37.- Undoubtedly a primary teacher of foreign languages must be very well prepared. His work is decisive in language learning. He trains the pupils in their first steps, when the ear, due to age and motivational conditions, is better prepared for receiving the foreign language. As a matter of fact, it is precisely at the early age when the best trained foreign language teacher must do his job.

38.- Francisco Miró Quesada, a professor of San Marcos

University (Lima, Peru) presented this idea in the VII General Assembly of the Union of Latin American Universities, held in Oaxtepec, Mexico, in 1976. His speech had the title : "La Universidad como generador de Autonomía Nacional" (The University as generator of National Autonomy). For more details see the described document in "Revista de la Educación Superior" (Higher education magazine), Nº 21. Asociación Nacional de Universidades e Institutos de Enseñanza Superior publishers, Mexico, January, 1977. p. 42-64.

39.- Among the many excerpts that can be taken from a number of publications concerning economic themes, there is the following that illustrates the Chilean economic situation: "A report by the national planning office (ODEPLAN) shows that, although the country's national currency account has a surplus of 264. 9 m. pesos, its dollar account is in deficit by US $ 56 m. The overall account thus shows a deficit of 389.5 m. pesos (about US $ 20 m)... The freeing of imports as a means of increasing competitiveness and eliminating inefficiency in the industrial sector has only served to worsen the crisis in this sector, while encouraging consumption of non-essential goods from Japanese cars to Yugoslavian refrigerators, are not effective in bringing Chilean industry into line with international standards..." (Latin American Economic Report, 2 September 1977, vol. V, Nº 34, p. 134.

40.- Kast, Molina: "Extrema Pobreza en Chile" (Extreme poverty in Chile). In Odeplan's report of the year 1974.

41.- Monckeberg, Fernando: op. cit. "Gabriela Mistral" publications, 1976. Free translation into English from the Spanish original.

42.- For more details see Bravo, Alfonso: "La Carrera Docente: ¿avance o retroceso? (The teachers' status:

a move forward or a move backward?). "Mensaje", November, 1978 p. 725-730.

43.- For exactness' sake we have preferred to give the quantities in Chilean pesos, the Chilean currency established by the military government in 1974. Source: Teachers' salary table. Ministry of Education, 1978 (On March 10th, 1979, a US dollar was worth 35,13 pesos. Source: Central Bank of Chile).

44.- The Teachers' status Law (Ley de Carrera Docente), establishes a maximum of 36 hours per week. This is the equivalent of the work to obtain the maximum salary. Moderate estimations propose as a tolerable maximum a number of per-week hours ranging from 18 to 24 hours. The rest of the time, it is said, should be devoted to processes linked to education, like pupil's individual attention, class preparation, test correction, etc. The time-tables given to the Chilean teachers from September 1978 establish 36 academic hours per week, in the class-róom. See "Diario Oficial" (State's daily addenda) of September, 29th, 1978, with the whole text of the law.

45.- The French educators and Unesco officials Guy Berger and Etiènne Brunswic, analysing the problem of text-books have written: "L'analyse qualitative mettra en évidence les points suivants: justesse et authenticité: les faits doivent etre presentés sans distorsion (deliberée ou non intentionelle) et en perspective (historique, geographique); mesure: le choix et le traitement de situations et de évènements par rapport à leur importance dans un contexte global. On s'attachera plus specialment aux points suivants: representation de la culture nationale; representation des autres cultures..." Although it is assumed as a natural fact that foreign language texts must insist on giving information about other cultures, it is our view that first, they must interpret in the foreign language national culture. The over-estima-

tion of imperialistic countries which are particularly conflictive with the national interests (like USA to Chile) is in clear contradiction with the principles described above as "justesse et authenticité" and "mesure". The authors, reflecting the Unesco spirit on this point, do not neglect in the writing of textbooks the ideological element ("idéologie sous-jacente"). It is our view that the absence of the right to criticize (as in Chilean education problems) makes Chilean textbooks(with their"idéologie sous-jacente") another form of political oppression. (See Guy Berger's and Etiènne Brunswic's "Elements pour un examen critique des manuels scolaires", a part of the document "Construction et manipulation d'une grille d'analyse", the seventh unit of 15, about evaluation practice. Unesco, 1978).

46.- We assume that the profits of these institutions are significant. We could only get information at the Chilean American Institute. This institution had at the end of 1977, 3.511 students. Other institutes refused to give any information, oral or written).

47.- Handbuch fuer Internationale Zusammenarbeit. (op. cit.) p. 10, 11 and 34. The growing teaching of German and new "Goethe" institutes in the Third World, is closely associated with the growing economic influence of the Federal Republic of Germany in the Third World. In little more than a decade there have been important changes in the situation of the direct investments made by the capitalist advanced nations. Whereas the American position looks invariable, the FRG and Japan have notoriously augmented their investments in the whole world. In 1960, these two countries covered only 1,8% and 1,1% of world investment respectively. In comparison with 1960, the FRG augmented its investments from US $ 805 million to US $ 10.000 million, and Japan from US $ 500 million to US $ 7.300 million. England and France have lost im-

portance as influential economic powers in the Third World. The FRG and Japan have begun to play an important role in the economic -and obviously political- life of the Third World (source:"Bohemia" magazine, Havanna, Cuba. Nº 33. August 1977. p. 21-).
48.- For more details see the document "La Universidad Latino-Americana en la Cooperación Alemana" (The Latin American university in the German cooperation), DSE publications. Doc. 825 A/c / IIA - IT 2/75, FRG.
49.- Free translation into English from the Spanish version.
50.- Ib.

SECOND PART:

Chapter V:

1.- Wolfgang Ratke, before other educators, links Renaissance's scientific strength to Education. After his stay in Holland he established his system in Strassbourg, Weimar and other cities. Although he failed to make his system the general educational system, he succeeded in reflecting through his views the necessity of putting education at the level of his times. Prof. Dr. Hans-Hermann Groothoff writes in his "Pädagogik" (in collaboration with Prof. Dr. E. Reimers) : "... Die Kirchen sorgten für eine schulmässige Unterweisung der Jugend in Katechismus und Kirchengesang. Auch hier ging es noch nicht mehr utilitarisch-beruflich motivierten Inhalt und um die Forderung, diesen Inhalt jedermann nahezubringen. Im 17 Jh. sind als wichtigste Ereignisse zu nennen: das erwachende Interesse der Landesherren an der Elementarschule, die Ausbildung einer das Lernen erleichternden Methode (Ratke, Comenius) und ein erstes Bemühen um die "Realien". (Fischer Taschenbuch Verlag GmbH, Frankfurt am Main, 1973. p. 123).

2.- Ising, Erika: "Wolfgang Ratkes Schrifften zur Deutschen Grammatik". Akademie-Verlag. Berlin, 1959.

3.- We think it is not useless to remind that the political proposition of jumping from feudalism to Communism does not only belong to the first utopians. A short time after the French Revolution, the radical François-Noel Babeuf, hailed by Marx and Engels as a precursor of Communism, advocated a completely egalitarian social order in France. The revolutionary franc-masons who where at war against Spanish colonialism were partisans of the same idea and for the internationality of their views. After victory, all Latin American leaders who proclaimed these ideals were ousted by the old aristocracy, that rapidly turned against the defeated recalcitrant loyalists. Thus, the old landlords preserved their power, and in many countries they became the capitalists of our days. Marx critized the French utopians for their "non-scientific" socialism, and stated that socialism can only be achieved by the proletariat, not by the peasantry against feudalism. Lenin also made a criticism about the individualistic and conservative peasant spirit. However, Marx and Lenin seem to have missed the modern contradiction, the modern harsh contradiction between two kinds of societies (a concept beyond the traditional concept of classes established by Marx): the capitalist developed world with the underdeveloped of our time. Nowadays, feudal societies that have jumped to socialism (particularly in Africa) that were dependent on capitalist foreign power, have in a certain extent, with a revolutionary peasantry, made the utopians' dream true.

4.- Comenius is often considered the father of modern education. His philosophical criteria were contrary to agnosticism and admitted the possibility of knowing the world. In his theory of learning he establish-

ed three levels: the empiric, the scientific and the practical levels, i.e. the application of acquired learning. He conceived education as a form of putting an end to social vices, and it was this argument that led him to the idea of an education for all members of society in democratically organized schools. "Omnes omnia omnino", "all boys and girls must know all", "verba et res, artes et scientiae", were his maxims about educational rights. He maintained a contrary position to the Church hierarchy and the nobility. From the Renaissance he took humanism and optimism. His most important pedagogical principles are: intuition as method (only what can be grasped through senses must be presented;); conscience in the activity of studying (a reaction against memorizing); systematization of the studies; coherence of the studies; possibility of learning (only what can be learnt must be taught). Among his many scientific works on education, Comenius wrote his "Didactica Magna", in which he presents his concept of "pansophia", a kind of principle based on universal knowledge with a methodology to solve all problems. He recommended the establishment of a college of "pansophia", to study the political relationships among states, in order to prevent war. Comenius can be also considered the father of audio-visual learning in modern pedagogy. His "Orbis Sensualium Pictus" (1658) is the first illustrated textbook in Europe. His scientific and literary production about education is vast. He referred to all possible topics concerning education, always with a general spirit marked by democratism, scientific method and a futuristic vision of human possibilities.

5.- "... si j'étais riche... je serais donc insolent et bas, sensible et delicat pour moi seul, impitoyable et dur pour tout le monde, spectateur dédaigneux des misères de la canaille, car je ne donnerais plus

d'autre nom aux indigents ... je ferais de la fortune l'instrument de mes plaisirs ... je serais sensuel et voluptueux..."("L'Emile ou de l'education". Garnier Frères, Paris, 1964. p. 430).

6.- "Les particuliers ne s'étant soumis qu'au souverain, et l'autorité souveraine n'étant autre chose que la volonté générale, nous verrons comment chaque homme, obéisant au souverain, n'obéit qu'à lui-même, et comment on est plus libre dans le pacte social que dans l'état de la nature." (L'Emile...op.cit. p. 589).

7.- "Voici... un rapport sous lequel le peuple assemblé peut etre considerè, savoir, comme magistrat ou éxecuteur de la loi qu'il a portée comme souverain" (L'Emile... op. cit. p. 590).

8.- At the time of Pestalozzi, many nations were beginning to establish compulsory elementary education, particularly in Prussia and France. Thus, Pestalozzi's methods were applied and submitted to analytical examination, probably more than any other educator before.

9.- Herbart is also responsible for attempting the application of psychology in the educational activity. According to his teaching methods , new ideas must be presented in such way as to connect them vitally with the ideas already possessed by the pupil. An interesting work of his is "Application of psychology to the science of Education" (1898).

10.- Froebel's kindergarten pedagogy is based on the belief in the innate creativity of children and in the concept of all aspects of growth as natural functions. Education of the child should -said Froebel- be based on activity in order to develop all his potentialities. It is commonly accepted that his influence lasts until our days.

11.- Naturalism asserts that man is only the superior stage of nature, essentially a part of it and related to all existence which works as a subject of causal

laws (José Ferrater Mora: Diccionario de Filosofía).
12.- "Memory of Man's science" is the basic work of Saint-Simon.
13.- Before Marx and Engels, socialist Fourier made a criticism of family as an educational agent (Groothoff- Reimers: "Pädagogik", op. cit. p. 82).
14.- Owen must be also considered a pioneer of the idea of giving education the importance of being agent of forming in man a spirit of independence and free-choice capacity in an industrial society, where the family loses influence as the only generator of educational models. Groothoff and Reimers write in their "Pädagogik" (op. cit. p. 349): "Neben den Einflüssen Fröbels und Montessoris ist auf einen weiteren Ansatz der Versorgung des Kindes ausserhalb der Familie viel weniger verwiesen worden: auf die -in sozialgeschichtlicher Perspektive- aus wirtschaftslichen Zwängen entstandenen "Kleinkinderbewahranstalten".
15.- Spencer's philosophical views are indeed closely related to the adoptation to the new system: capitalism. He considered that human activity was based on five archetypes that follow a decreasing order of importance: self-preservation; obtention of media to live; gender's preservation; social duty; amusement. Thus, he divided subjects like this: first, anatomy and physiology; second, natural sciences and market economy laws; third, psychology; fourth, history; fifth, literature and art. ("Educación" magazine, Nº 23, october 1976, Havanna. p. 43. Free translation into English from the Spanish version).
16.- Kandel, I.L. : "Pragmatic naturalism". Collier's Encyclopedia, vol. 8, p. 589. 1966.
17.- "Educación" magazine, op. cit. p. 44. Free translation into English from the Spanish version.
18.-Ib.
19.- Ib.

20.- Engelborghs-Bertels: "La Commune Populaire Chinoise". Studio du Passage editeurs, Bruxelles (Belgium). April, 1978. Chapters consulted: Introduction; Les communes populaires dans les campagnes chinoises; L'organisation de l'enseignement et les initiatives educatives".

21.- Among the authors consulted by Cuban teachers: Makarenko, Shukina, Bozhovic, Rubinstein, Elkonin and Gorbachov. See "Revista Referativa", a Cuban magazine about bibliographical information. Ministry of Education, Havanna, Cuba, 1979.

22.- Cuba is economically dependent on sugar exports. Around 60% of its population lives in the countryside.

23.- From a speech of Premier Fidel Castro, January, 7th, 1971.("Granma" newspapers, January 8th, 1971). José Martí was a franc-mason revolutionary intellectual, one of the most important representatives of Latin American poetry. He organized the so-called last independence war against Spanish colonialism in 1895. He died in battle, the same year. His educational ideas are influenced by French socialism.

24.- In the USSR, China and other socialist states, schools are not co-educational. In the USSR they were, since the establishment of Soviet rule, but in 1943 co-education was abandoned.

25.- This group received in 1978 the Prize "Rezha Pahlevi" (Iran) for literacy work.

26.- The USSR prize "Nedejda K. Kroupskaia" was given in 1978 to Vietnam's Cambinh Commune pilot unit of Literacy work and Complementary Education.

27.- Freire, Paulo: "Pedagogía del Oprimido", Siglo XXI editores, 1974.

28.- This notion is also found in Jaspers. The phenomenon called by Jasper "division" is the state of the conscience as conscience of itself :"I say myself. I am one and double. I am not a being that exists

like a thing; I am a divided object for myself". (Jaspers, Karl: "Philosophy", vol. I. Puerto Rico University publishers, 1969).

29.- For details about Freire's methods in Brazil, see Heinz-Peter Gerhardt's "Zur Teorie un Praxis Paulo Freires in Brasilien ", Ph. D. dissertation, University of Frankfurt, 1978, p. 129-150.

30.- Freire's evolution is marked by a clear inclination to Marxism and to militant international socialism. However, the essence of his psycho-social approach towards education has not changed. Among the considerable amount of information regarding Freire's most recent opinions, we exhibit here some excerpts of an interview offered to "Demokratische Erziehung" magazine, in April, 1978. About his approximation to Marx, he says: "... als ich anfing zu arbeiten, veranlassten mich die Lebensbedingungen dieser Klasse (the working class), Marx zu studieren. Übrigens hat mich nie einer dieser Arbeiter gefragt, ob ich Marx gelesen habe. Als ich mich mit Marx befasste, fand ich keinen Grund, in der Suche nach Christus aufzuhören. Deswegen sagen einige Leute ich sei widersprüchlich. Ich bemühe mich nicht einmal um die Lösung dieses Widerspruchs. Ich akzeptiere ihn... es sei einer. Aber diese ist eine der wichtigste Fragen in meinem Bemühen um die Deutung der Gesellschaft aus einem marxistischen Blickwinkel. Ich bin zu den UnterdrÜckten gegangen nicht weil ich ein Marxist wäre, aber die Unterdrückten haben mich zu Marx geschikt und ich konnte in Marx erkennen, was ich bei den Unterdrückten sah." In connection with the concrete educational experiences in countries where he had participated as advisor (Guinea Bissau, Angola, Santo Tomé, Cabo Verde and Príncipe), Freire declares:"... der bewaffnete Kampf ... die grosse Hebamme des politischen Bewusstseins war... Die Frage ist wie kann

man das tradierte koloniale Erziehungssystem durch ein anderes ersetzen nach der Befreiung des Landes, das der Schaffung einer neuen Gesellschaft dienen kann? Denn die systematische Erziehung als Struktur des Überbaus spiegelt die soziale Praxis, die in der jeweiligen Gesellschaftsformation gegeben ist, wider. Nicht die Erziehung verändert die Gesellschaft, sondern es die Gesellschaft die, in dem sie nach den Interessen der herrschenden Klasse gebildet wird, die Erziehung gestaltet, damit diese Ideologie der herrschenden Klasse vermitteln kann" (Demokratische Erziehung, op. cit. p. 641).

31.- His popularity in the Third World is rather an influence of writings by him, and about him, which are not directed to the Third World, but to the developed nations. As a matter of fact, Illich's views are centrated more in the developed capitalist nations educational problems.

32.- Illich, Ivan : "Deschooling society", Penguin Books, London, 1977, p. 3.

33.- Illich, Ivan: "Celebration of awareness", Penguin Books, London, 1974, p. 17.

34.- Ib.

Chapter VI:

1.- Dealing with demoralisation in schools, D. Holly wrote: What is asked of the successful pupil? First and foremost, cheerful acceptance of authority in the sense of the presumed better knowledge and judgement of teachers and those who write books ... this is what is meant by "discipline" and "order" ... the ethical pretension of schools is scarcely less hollow. While headmasters moralize daily about honesty and fair play, senior pupils are encouraged by their teachers to become involved in the game of tricking the exami-

ners ... to talk of learning at all in the context of the conventional secondary school and the traditional examination system is considered a shade pretentious..." (Holly, Douglas: "Beyond curriculum". Hart-Davis, Mc Gibbon, London, 1973. p. 23-25).
In an article appeared in "Time" magazine, "Student apathy", Ellen Glanz, a social sciences teacher made a research at the 17.000-student Lincoln-Sudbury Regional High School, in suburban Boston, USA. Says "Time" : she (Glanz) watched half of the students cheat on tests ... even the bright kids manipulated the system and didn't do any more work than they had to ... What really counts, they (the students) think is contact and good luck (to enter the university or gainful employments) ... she (Glanz) observed, "not studying is a way of asserting oneself. There is a slave mentality of committing small sabotages to subvert the system". ("Time" magazine, April 17th, 1978. p. 45).
2.- "Machismo" (from Spanish "macho", male) is a social institution established by traditional authoritarianism. In Latin America, it is rooted in Spanish Catholic family education. "Machismo" assumes the inferiority of woman in all respects. Her vital function is to breed children and to take care of the home, a function considered secondary and non-political. Woman, thus, is confined to obey father and after marriage, to obey husband. As a property of man her first obligation to him is to serve him at home and give sexual pleasure. "Machismo" establishes that any act of rebellion of the woman against her status of total subservience must be punished. Elements of this doctrine are found in modern law, particularly in Latin America: the children take the name of the father; the husband is the administrator of the couple's property; the woman is obliged to follow the husband to

any place he decides to live, at any time; woman's adultery is penalized and is a cause of divorce, not man's; etc.

3.- A small notebook used in Latin American countries. It is used to give parents school information, but mainly "to accuse" the pupil of faults made at school. If the pupil convinces his parents of his innocence, the teachers are "bad"; if not, he becomes isolated. Cases of signature counterfeit are current. Only in recent times, some teachers have fought this rule, but the contact between school and home is still made through the communication book.

4.- The Trilateral Commission is a private organization founded by the late David Rockefeller, for the analysis of the problems of the industrial societies. It was at first directed by Zbigniew Brzezinski, now National Security advisor of President Carter.

5.- Michel Crozier, Samuel Huntington and Joji Watanuki: "The Crisis of Democracy" (Report on the gobernability of the democracies to the Trilateral Commission), New York University Press, 1975.

6.- The influence of the classic of conservantism Edmund Burke (1729-1797) is in our view indisputable on Huntington and on other thinkers of the Trilateral Commission. Burke conciliated the notion of System preservation with pragmatic political action. For instance, he accepted that the American colonies paid no taxes to the British crown if that meant the preservation of the colonies ("American Taxation", 1774) but rejected any military arrangement with revolutionary France ("Letters on a Regicide Peace", 1795); "Two Letters on Proposals for Peace with the Regicide Directory of France" (1796). Burke assumed to politics an elitarian character, believed in the necessity of social inequalities, and refused equality as a dissociating utopy and advocated the use of force to pre-

serve the status quo.

7.- Samuel Huntington, for instance, is now advisor of the National Security Council of USA.

8.- Michel Crozier, Samuel Huntington, op. cit. p. 113-115.

9.- An idea inferred from the first chapter of "Political order in changing societies", by Samuel Huntington (Yale University Press, New Haven, London, 1968).

10.- Huntington, op. cit. p. 55.

11.- The major part of opposition to President Allende's government was the Christian Democratic Party, that according to its principles rejects all forms of dictatorship. If the type of the political propaganda made in the Chilean parliamentary elections of 1973 is considered, the differences between the Christian Democratic Party and the government were tactical. However, important leaders of the Christian Democratic Party supported the coup d'état.

12.- By "revolutionary" we mean a) the type of government described on page 78 , and b) that that has institutionalized the new type of regime without loss of popular support and fosters popular participation in state decisions.

13.- We maintain that the less the marginality, the less the state's control. Thus, the Ministry becomes a mere coordinating apparatus of the educational organization.

14.- The community implies a vast and profusely differentiated number of institutions. Its advisory role is simply justified by their relatively separated functions, which determine lack of permanent uniformity on specific problems.

15.- Similar to our "National Council of Education" there are some organizations of the same type found in some Latin American countries (Mexico, Venezuela, Peru, Colombia). In similar cases, however, a clear

social marginality is found, due to social differentiation. With no exception, in all cases, there is above the Council an executive office with a higher capacity of decision and government controlled, Although Frei's administration council was only advisory, it was marked by its community-representative character. See more details in "La Superintendencia de Educación y la Reforma Educacional Chilena" (The Superintendency of Education and The Chilean Educational Reform), Ministry of Education, 1969, p. 9-10.

16.- In the Third World,universities look schoolish due to the fact that students spend a long part of their academic time in classes with their teachers. The reason, obviously, is the lack of sufficient academic media for individual work, especially libraries and laboratories. Besides, in order to solve the problems of lack of professionals the Third World universities tend to train professionals as their basic (virtually unique) function. At any rate, our definition of university in the Third World is closely related to that found in the 1971 Chilean University Law: completely autonomous of any state, in order to achieve total freedom in the creation of thinking (except in the obligation of the state of providing it with funds); engaged with the national movement of social change, development and independence; capable of combining teaching and research; to train professionals and offer them post-graduate training both if they come from the university or other institutions; and give their students a wide vision of world knowledge, with no ideological restriction or uni-direction whatsoever.

17.- For the purpose of accelerating the process of development, many countries of the Third World have introduced the notion of "technical universities". The difference between them and the "technological

institutes" lies in the fact that the Technical universities offer pluri-disciplinary education and humanist formation. In Chile, the technical universities followed the same university pattern of the University of Chile.

18.- It is commonly accepted that primary teachers do not require a long term of training. Primary teachers are worse paid in relation with secondary teachers.

19.- Although Froebel's pedagogy refers to the child integrally, he did not deal much with babies and children under two-three years old, a subject which only with the advent of industrialization and psychology has become relevant in education.

20.- Nursery schools were designed to meet the physical, social and emotional needs of two, three, and four-year old children. Examples of centers for the care of babies are not many, and they are virtually only found in developed countries. In many developing nations no important distinction is made between kindergartens and nursery schools.

21.- We could observe that in China there are working mothers who see their babies and small children only once a week. We have interpreted this as a psychological and material pressure of the state on the family: salaries are very low, mothers are offered cheap nursery schools if they work, and the propagandistic apparatuses of the state urge mothers to work.

22.- Bullaude, José: "Enseñanza Audio-visual" (Audio-visual teaching). Editorial universitaria, Santiago, 1973, p. 9.

23.- A concept dealt with in depth by Edgar Dale in his book "Audio-visual methods in teaching". Holt-Rinehart -Winston, 1969. p. 40-42.

24.- This is a problem that goes beyond educational psychology, that stresses behaviour: the nature of the learner at different ages, growth and development,

mental health, etc. In recent years efforts have been made to approximate to the physical nature of thinking, particularly in the field of neuro-physiology and cybernetics.

25.- "To develop in every child curiosity, a wish to learn, love to knowledge... is one of the most important tasks of the teacher". This is a reflexion of the Soviet educator G.I. Shukina ("Los intereses cognoscitivos de los escolares"-Cognitive interests of pupils- Grijalbo, Havanna Cuba, 1977). Dale's "need to learn" is in our view similar to Shukina's "natural curiosity".

26.- Shukina, op. cit. p. 53.

27.- We maintain that it is the conscience factor that it is the most determinant in learning. A simple example can be this: it is tacitly understood that a well cultivated person must know one or more foreign languages, especially persons whose public intellectual, political or any other kind of influence is relevant. Even though their cognitive interests are not, and have never been, concentrated on language learning, or, if they are not "gifted", if they are not young, etc., they do learn, in spite of any limitation. The motivation factor on conscience can be observed in persons who apply for jobs in international enterprises, foreigners that must live and work in a strange society, exiles, etc.

28.- It has been observed that when the motivational factor is political, it can be very strong and reach large masses of people. Young revolutions in the Third World call the young -with general success- to follow technical careers. It has also been observed that career preference can be also controlled with the use of the political factor. For example, state necessities made Cuban government change the structure of the university careers in a short time: in relation with

the period 1968-1972, in 1972-1973, technological careers augmented from 10,7% to 22,6%, and in agriculture from 3,7% to 12,8%, with the same results in promotion (See Prado, Luis: "El Trabajo docente educativo", in "Educación" Nº 18, 1975. Havanna, Cuba. p. 67.

29.- Shukina: op. cit.

30.- It can be observed that often the distinction between Didactics and Methodology is not made. However, it is important to establish that methodology is just a part of didactics. Didactics is not an instrument, but an integral interpretation of education. In other words, didactics must serve the ideological objectives stated by education. Methodology, on the other hand, is situated out of any ideological, axiological or ethical context, because it is an instrument. In our view, erroneously, a method is given sometimes an ideological value. What happens is that as an instrument, like all tools, it must be well selected, following the classical questions in dealing with methods: "what to teach?", "whom to teach?" and "when to teach?" The answers to these questions define the last one: "how to teach?".

31.- Our notion about the universality of technique in education is well illustrated by the popularity of Paulo Freire in developed nations. His psychosocial method for adult literacy -insofar as based on a philosophy of freedom- may not only have application in Third World areas and for literacy purposes. The techniques used by Freire can, in our view, have universal application, if only some basic conditions are observed, like dialogue. The starting point, freedom and the conscience of oppression, can play no role at all. This is why Freire is also popular in some developed countries and in some recently made revolutions, in which he himself has participated without

reporting changes of his initial techniques in adult literacy.

32.- We define the class as the basic unit on which lies the whole educational system. It is the unit in which the objectives of Didactics are achieved. The failure or success of the class in terms of the achievement of its goals, determines the failure or success of Didactics itself, and consequently of the educational activity. That is, the clas is the only empiric means to achieve educational objectives.

33.- The school's Technical Council guarantees this "aggiornamento". As a part of the teacher's time-table, he participates in the activities fixed by the Technical Council (discussions, conferences, lectures). The Technical Council is connected to the National Center of Post-graduate studies, a national institution that programmes "aggiornamento" activities for the teachers of the country, either in a central institute or through regional activities (see diagrams 6 and 7).

34.- A term of wide use in educational literature. The concept"originally developed by the staff of the Far West Laboratory refers to the time which a student spends engaged in academically relevant material which is of a moderate level of difficulty. With this concept in mind, it can be assumed that many of the studies of student attention are really studies of academic engaged time" (Rosenshine and Berliner : "Academic Engaged Time", paper presented to the AERA, April,1977. Far West Laboratory, 1977).

35.- Teacher educators at Stanford University developed in 1963 a procedure called"micro-teaching" (Allen and Ryan, 1969; Cooper and Allen, 1971), which has become very popular in developed countries, as it emphasizes communication effectiveness simplifying in a scaled-down teaching situation (class-size, number of

pupils, teaching tasks) all the complexities of the teaching-learning process. The procedure's hardware has prevented for a long time that non-industrialized countries attempt to experience it: the short lesson is recorded on an audio or video-tape recorder, and the pupil can see the replay after the lesson. An important contribution to education in developing countries made Prof. Arye Perlberg, of the "Technion Israel Institute of Technology". He wrote -under contract with Unesco- the study "Recent Approaches on Micro-teaching and Allied Techniques which can be implemented easily in developing countries". Prof. Perlberg developed the notion that the self-confrontation problem implied in micro-teaching can well be solved by other techniques, as well as observation and feed-back. Answering my question about the feasability of micro-teaching in non-industrial countries, Prof. Perlberg (Guest Professor in the Zentrum Fuer Neue Lernverfahren of the University of Tuebingen, in April, 1978) said: " It is the tendency to imitation that prevents that developing countries create their own style in education ... In some Asian countries I have personally seen how teachers solve complex problems with imagination and with the national resources ". The"Zentrum fuer Neue Lernverfahren" has been an active institution in Germany in the developing of micro-teaching. We suggest to consult: Perlberg, op. cit. Unesco document ED-75 /WS/ 50, July, 1975; "Micro-teaching. Training kommunikativer Fertigkeiten zur Gesprachsfuehrung und fuer Unterricht", a report about two films made on micro-teaching. Ernst Klett Verlag, Stuttgart, 1978.

36.- Concepts taken from Unesco's document "Meeting of Experts on the methodology of curriculum reform". Paris, 6-11 December, 1976. Unesco class. ED-76/Conf. 640/12, 14 March 1977, p.3.

37.- Ib.
38.- A complete definition of linear and modular curricula is found in Arie Lewy's "Planning the School Curriculum", Unesco's series Fundamentals of Educational Planning, Nº 23. Paris, 1977. p. 53-54.
39.- In 1967, the Director-General of Unesco suggested that developing countries should spend 2% of their educational budgets on research. Actual figures would be closer to 0,2%. Data extracted from H.W.R. Hawes's "Planning the Primary School Curriculum in Developing Countries", Unesco series Fundamentals of Educational Planning, Nº 17, Paris, 1978. p. 27.

THIRD PART:

Chapter VII:

1.- Terms about the subject are not regularly used. We call "media" the whole system implied in: a) audio-visual material, the concrete and less complex part of audio-visual teaching, and b) audio-visual media, the complex part of audio-visual teaching, which includes complex apparatuses and systems. Thus, a slide is an audio-visual material, and the projector to project it, an audio-visual medium.
2.- For a historical survey about teaching aids, we suggest to consult: Saetler, Paul: "A History of Instructional Technology". p. 11-73. Mac Graw Hill Book Co. 1966.
3.- The reasons why the worst human conflict was decisive in the development of audio-visual media and techniques are: a)the necessity of training enormous quantities of people in a short time, both men and women, is a question of high priority, b) image and sound solve the problems derived from different educational levels an ages, c) the soldier's interest to survive in action and to win the war, is a question

of a high moral value, and d) the considerable amount of financial support to this training.

4.- Robert E. De Kieffer points out : "many studies have been made to evaluate the efficiency of audio-visual media in the teaching learning process. Most of them consist of simple studies of the practical type, carried out by teachers, in their own classrooms, and that never were officially reported." ("Audio-visual Teaching").

5.- Bullaude, José, op. cit. p. 23.

6.- Authors like W.Ross Ashby ("Introduction to Cybernetics", 1960), C.B. Ericson ("Fundamentals of Teaching with Audio-visual technology",1965), K.U. Smith and M. Foltz ("Cybermetic principles of Learning and Educational design", 1966), and others, are representative pioneers of this tendency.

7.- Dale, Edgar, op. cit. p. 26.

8.- Ib. For details see chapter "Direct, purposeful Experiences" , p. 187-214 .

9.- Broadbent, D.E.: "Attention and the Perception of Speech". Scientific American, 206, 1962. p. 143-151.

10.- Cherry, E.C. : "Some experiments on the recognition of speech". Journal of the Acoustical Society of America, 1953, Nº 25. p. 975-979.

11.- A thorough description of the experiment is made by Robert M.W. Travers in "Man's Information System". Chandler Publications in Educational Psychology, Penn. USA, 1969. p. 102-103.

12.- A shell-like part of the inner ear. Vibrations in its liquid filled canals are converted into nerve impulses by the organ of Corti. It is supposed that specific tones stimulate specific fibers thus allowing for tone discrimination in the brain.

Chapter VIII:

1.- A considerable number of authors and institutions have already defined Educational Technology. The notions "resources" and "improvement of the educational activity"are recurrent, although other authors add the historical concept implied in modern technology, i.e. educational technology can be only considered a phenomenon of this century. We have selected the following definitions as clearer and nearer our own understanding of the term: a) " a systematic way of designing, to operate and to evaluate the learning and teaching process in order to achieve the maximum of efficiency" (Howard Hitchens, "Improve Learning", 1971) ; "Application of systems, techniques and auxiliary media to improve human learning" (British National Council of Educational Technology, quoted by Céspedes and Rivera in "Glosario de Tecnología Educativa", Universidad de Chile, 1976); " The rational use of scientific knowledge, techniques and methods originated within or out of the educational system, in order to solve the educational problems" (Mario Spitarelli, translation into English from Spanish, Revista de Tecnología Educativa, OEA, Nº 4, vol. I, 1974 p.2).

2.- Castella, Pierre: "Les pays en voie de dévelopement, peuvent-ils produire leurs propres biens d'équipement?" ("Le Monde Diplomatique", September, 1977, p. 19). Pierre Castella is a researcher of the Paris Overseas Scientific and Technical Research Bureau, with seat in Paris, France.

3.- Piaget, Jean: "Psicología, Lógica y Comunicación". Ed. Nueva Visión, Buenos Aires, 1959. p. 17.

4.- Economic imperialism is exerted by the multinational companies, another historical result of capitalism. Georges Corm, examining the problems of technological backwardness of the Third World, concludes that the only possible sourcesof acquiring technology are the transnational enterprises. According to Corms, the

strategy of some Third World countries to refuse economic contacts with the industrial countries and to look for technology in the socialist camp, has failed. He says: "cette stratégie a évidemment perdu du terrain après les échecs de la cooperation économique entre certains pays sous-developpés et l'Union Sovietique, ou après leurs desillusions, fondées ou pas, quant à la qualité de la technologie soviétique ". However, we maintain that it is not due to the socialist countries' technology that many recently emerging socialist Third World countries still lack technological basis to solve their development problems, but the socialist countries' inexperience in dealing economically with the Third World. Technology transfer is also another problem, which implies difficulties like technological replacement and adaptability, training technicians in a different technology , substitution of machinery, etc. The solution seems to be to take advantage of all possibilities from industrial nations, whether capitalist or socialist, but to create step by step a national know-how.

5.- Illich, Ivan: "Celebration of Awarreness", op. cit. p. 10.

6.- Rojas, Patricio: Speech at the National Congress of Educational Technology, sponsored by the Council of University headmasters. Viña del Mar, Chile, November, 1974 (free translation into English from the Spanish original). Revista"Educación", Washington D. C. Nº 68/69, 1974. p. 25-36.

7.- World's Bank: World's debt tables, vol. 1. September, 1977.

8.-"Le Monde Diplomatique", Paris, June, 1978. p. 43. The article has the title "L'endettement du Tiers-Monde", by Marie-Claude Celeste.

9.- It can be observed that in recent months Chilean

teachers have been capable of expressing their opinions, but only through pamphlets and illegal publications. However, the conscience of the educational crisis has also reached government officials: "... a soldier is more efficient with automatic weapons than with Middle-age archebuses... we (the teachers) perform ... (our work) with Middle-age archebuses, because Educational Technology has not reached the schools ... (Miguel Retamales, principal of Iquique's boys High School, an article appeared in Iquique newspapers "La Estrella", 17. October, 1977).

10.- Guzzio, Ellie: Ib. in "Revista de Pedagogía", Santiago de Chile, 1970. Nº 21, p. 276-283.

11.- Iquique is an important sea-port situated in the northern part of Chile. It is relevant for its fishing industry and for its nitrate, fertilizers (and other products produced in the zone) embarkments. Iquique has a population of ca. 120.000 inhabitants.

12.- "The use of audio-visual aids in Iquique schools", University of Chile, Iquique, 1973.

13.- Information found in Unesco document "Regional Expert Consultation of Educational Materials. Dakar, 26-28 November, 1975. Report of the Discussions". The document is found in Paris Unesco headquarters under the classification ED-76/ WS/5.

14.- Ib.

15.- Participants: Cameroon, Niger, Sierra Leona, Nigeria, Senegal, Ghana, Madagascar, Centrafrican Republic, Mali, Ivory Coast and Unesco experts from France, Belgium and USA.

16.- "... imported materials and equipment do not always correspond to the cultural requirements of the purchasing country and is often an obstacle to the achievement of a policy of cultural authenticity ... the solution would seem to be to produce locally the bulk of the materials and equipment necessary for

educational development." (Regional Expert ... Unesco, op. cit. p. 4.
17.- "Regional Expert..." Unesco, op. cit. p. 2.

Chapter IX:

1.- An interesting document about the construction of teaching materials is Unesco's "Educational methods and Techniques adapted to the conditions existing in developing countries". The document also contains a suggested bibliography for further studies. It is found at Unesco's headquarters in Paris under the classification ED- 75/ WS/ 62, December, 1975.
2.- In Chile, for instance, the University of Chile with its seat in Valparaiso has made important studies and empiric work about the home-made teaching materials. This institution organized a national seminar for university and secondary teachers, in January 1973, with special reference to the construction of cheap home-made teaching material.
3.- Célestin Freinet (1896-1966), a French educator, founder of what has been called French Modern School, and that the Laical Teaching Cooperative. He is a fine representative of what can be called "free education" which considers essential the acceptance of the child of the school and its education, and the cooperative work between teachers and pupils, a work which considers the question of educational material. Freinet's influence has gone beyond his death: ICEM (Institut Coopératif de l'Ecole Moderne"), CEL (Coopérative de l'Enseignement Laïc) and FIMEM (Fédération International des Movements pro Ecoles Modernes) are institutions that continue his work. ICEM and CEL gather the French teachers who apply Freinet's teaching methods and FIMEM is a federation of organizations that apply Freinet's principles, existing in the whole world.

4.- The political changes in Africa have accelerated the process of making education a totally national activity, mainly due to the increasing rates of school enrolements. African teachers have organized themselves nationally and internationally, and Unesco has fostered organization towards an independent education. The influence of educators of developed countries who have tried to correct the educational models based on the abuse of media has been very important in the African educational process, as well as in other parts of the Third World where the same principles have been applied. Regarding the construction of home-made teaching materials, the following names are current in the Third World: Freinet, Lee-Coppen, De Kieffer, Cochan and Morlan.

5.- Projection is still one of the most efficient teaching media, and much more where electricity is almost inexistent or not enough, which is the case of most of developing countries. Dale is particularly enthusiastic about projection, and reports a number of experiences that prove its efficiency. Says Dale: " projected materials have the power to evoke heightened attention and active participation in learning. They can stimulate the mental processes ... important in the construction of fruitful generalizations " (Dale: "Audio-visual Methods in Teaching", op. cit. p. 146.

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L E B E N S L A U F

Ich heisse Haroldo Quinteros Bugueño und bin am 18. Januar 1941 in Chile geboren. In Iquique, Nordchile besuchte ich die Schule bis zur Hochschulreife. Danach bekam ich ein stipendium fur die Philosophische und Paedagogische Fakultaet der Universitaet von Chile in Santiago, wo ich von 1959 bis 1962 studierte

Im Jahre 1963 erhielt ich eine Einladung in die Volksrepublik China, um an der Universitaet von Peking Spanisch zu unterrichten. Dort habe ich eineinhalb Jahre gearbeitet. Waehrend dieser Zeit habe ich ein Spanisch-Lehrbuch fuer Chinesen verfass

Anschliessend kehrte ich nach Santiago zurueck, um mein Studium zu beenden. 1966 machte ich den Abschluss eines "Profesor de Estado en la Asignatura de Inglés" (Staatlicher Lehrer fuer das Fach Englisch).

Im gleichen Jahr erhielt ich eine Professur an der Universitaet von Chile in Iquique, wo ich verschiedene Faecher, in der Hauptsache jedoch Englisch, unterrichtete. Dort war ich bis zum September 1973, als der Militaerputsch stattfand. In den sieben Jahren, in denen ich an der Universitaet in Iquique lehrte, nahm ich an mehreren Weiterbildungskursen fuer Englisch und Unterrichtmethodik fuer Fremdsprachen teil. Ich war in dieser Zeit auch Direktor eines Lehrertheaters in Iquique, hielt Abendkurse fuer Arbeiter an der Universitaet und publizierte mehrere Artikel ueber wissenschaftliche und kulturelle Probleme.

Nach dem Militaerputsch musste ich Chile verlassen. Ueber Belgien 1976 nach Tuebingen gekommen, erhielt ich von der Hans-Boeckler-Stiftung ein Stipendium, um an der Universitaet Tuebingen zu promovieren, und zwar ueber das Thema: "Ein Vorschlag fue einen neuen Schultyp in der Dritte Welt". Waehrend ich an meiner Dissertation schrieb, hatte ich zwei lehrauftraege am Zentrum fuer Neue Lernverfahren an der Universitaet Tuebingen, ueber Probleme der Paedagogik in der Dritten Welt. So hielt ich im Sommersemester 1978 ein Seminar ueber "das Problem des Einsatzes und Gebrauchs audio-visueller Hilfen fuer den Sprachunterricht in Entwicklungslaender.Theorie und Praxis" und im Wintersemester 1978/79 eine "Einfuehrung in Erziehung und Didaktik in unterentwickelten Laendern".

Ich bin verheiratet mit Nora Ochoa, wir haben zwei Kinder. Seit November 1976 leben wir in Tuebingen. Im Dezember 1978 wurde ich als politischer Asylant in der Bundesrepublik Deutschland anerkannt.

Tuebingen, Januar 1980.